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Journal of the Pali Text Society.



Pali Text Society. *[Pul. v. 13]*

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# Journal

OF THE

# PALI TEXT SOCIETY.

1886.

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EDITED BY

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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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*\*.\* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)*

# Report

OF

## THE PALI TEXT SOCIETY

FOR 1886.

---

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vaṃsa*, edited by Professor Minayeff.
4. The *Gandha Vaṃsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Piṭakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pārāmitā's* is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Piṭaka* schools at Nālanda or Anurādhapura, and it often uses the very expressions of *Piṭaka* texts. Thus

- Verse 13 = Dhp. 21.  
 „ 14 = Dhp. 172.  
 „ 16 = M. x. 5. 3.  
 „ 19 = P. P. iv. 19.  
 „ 20 = P. P. iv. 10.  
 „ 23 = Dhp. 103.  
 „ 32 gives the Ariyadhammāni.  
 „ 43 = A. 3. 99.  
 „ 61 = S. N. 2. 4. 3.  
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahāt ideal of the Hīnayāna than with the Bodhisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„	Valāhaka Jālāka.
„	186	„	J. 1. 73, and S. 1. 14. 4.
„	191	„	Pāc. 51.
„	200 foll.	„	M. P. S. iii. 1. &c.
„	229	„	C. ix. 1. 3.
„	235	„	M. viii. 1. 11.
„	248	„	A. 3. 110.
„	267	„	J. 1. 84.
„	300	„	S. vi. 2. 5.
„	340	„	Khps. 6. 1.
„	489	„	S. 4. 10.
„	491	„	J. 1. 117. 8.
„	498	„	J. No. 4 = Kathā Sarit S. vi. 5. 29.
„	521	„	Sūci Jātaka.
„	532	„	Dhp. 127.
„	620	„	A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Dīgha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal . . . . .	136
Āṅguttara . . . . .	140
Buddhavaṁsa and Cariya Piṭaka . . . . .	123
Āyāraṅga . . . . .	156
	555
In 1883—	
Journal . . . . .	136
Thera- and Therī- Gāthā . . . . .	238
Puggala . . . . .	111
	485
In 1884—	
Journal . . . . .	190
Samyutta, Part I. . . . .	275
Sutta Nipāta . . . . .	229
	694
And in 1885—	
Journal . . . . .	104
Āṅguttara, Part III. . . . .	352
Dhamma Saṃgaṇi . . . . .	300
Udāna . . . . .	112
	868
Total . . . . .	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY			
1. Anāgata Vamsa . . . . .	1886	Prof. Minayeff.	
2. Āṅguttara, Parts I.-III. . . . .	1885	Dr. Morris.	
3. Abhidhammattha Saṃgaha . . . . .	1884	Prof. Rhys Davids.	
4. Āyāraṅga Sutta . . . . .	1882	Prof. Jacobi.	
5. Udāna . . . . .	1885	Dr. Steinthal.	
6. Khudda and Mūla Sikkhā . . . . .	1883	Dr. E. Müller.	
7. Gandha Vamsa . . . . .	1886	Prof. Minayeff.	
8. Cariyā Piṭaka . . . . .	1882	Dr. Morris.	
9. Tela Kaṭāha Gāthā . . . . .	1884	{ Gooneratne Mudaliyar.	



## EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāṭhā Vaṇsa ...	...	1884	Prof. Rhys Davids.
13. Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14. Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	1883	Dr. Morris.
16. Buddha Vaṇsa ...	...	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vaṇsa ...	...	1885	Prof. Minayeff.
20. Sandesa Kathā ...	...	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsinī, Part I. ...	1886	{ Prof. Rhys Davids & Prof. Carpenter.	
22. Vimāna Vatthu ...	...	1886	{ Gooneratne Mudda- liyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

## 1. PĪṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Pīṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

## 2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Paramattha Jotikā
Asl. Attha Sālinī.	(quoted in the notes to S.N.).
Cha. Cha Kesa Dhātu Vaṁsa.	Pgd. Pañca Gati Dipa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāthā-vaṁsa.	San. Sandesa Kathā.
G.V. Gandha Vaṁsa.	Sās. Sāsana Vaṁsa.
Kh. S. Khudda Sikkhā.	Smp. Samanta Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumaṅgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kaṭāha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Maḡga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdani.	
Par. Dip. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.



Bḥes pai phrin yig.  
(" Friendly Epistle.")

HEINRICH WENZEL, PH.D.  
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,<sup>1</sup> first mentioned by Max Müller in the *Journal* for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasaṃgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention: Verse 4—the *Anusmṛtayas*=Dharmas. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharma's*, Dh. 61; v. 40—the *Brahmavihāra's*, Dh. 16; v. 41—the four *Dhyāna's*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

<sup>1</sup> To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279-286.

105—the three *Çikshā's*, Dh. 140; v. 63, 64—the eight *Akshana's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyāṅga's*, Dh. 49; v. 108—the *Aryākṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.<sup>1</sup> In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmātī*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit-works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsai-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large storehouse of Indian wisdom, Böhrling's "*Indische Sprüche*." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasaṃgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *ṣaḥ-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

<sup>1</sup> From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*gṛhastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅgiṇī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kalidāsa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.<sup>1</sup> *Mohammed* has become *Māmathar*, who before had been a *Sautrāntika* of the name of *Kumārasena*; <sup>2</sup> the cry *bismillah* ("in the name of God")—a demon *Biḡlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*lthse-va*, Schiefner: *Besinträchtigung*)—the feature of the new doctrine that must strike most the charitable Buddhist.<sup>3</sup> With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (= *Mekka*), in the town of *Bāgadādi* (= *Baghdād*; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

<sup>1</sup> It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

<sup>2</sup> Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

<sup>3</sup> The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin Lalitav.*, 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, *Life*, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, *Ann. Mus. Guim.* ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, *Germ. transl.*, ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the *Journal As. Soc. Beng.* LI, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of



Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-ra* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of  $4 \times 9$  syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count  $4 \times 11$  syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward.  $4 \times 7$  corresponds to the Sanscrit *çloka*, and is, of course, the most used (I found it, however, reproducing the Sanscrit *Āryā* in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the *Āryā* in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.)  $2 \times 17$  syll., changing afterwards to  $4 \times 9$ . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

## Nāgārjuna's "Friendly Epistle."

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In Sanscrit: *Suhridlekha* (sic); in Tibetan: *Bḡes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuṣrī kumārabhūta!

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1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

*Comm.* "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

*Comm.* "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

*h*das = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gcëgs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on Amarakosha: *tathā satyaṃ gatam jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). "The Conqueror of foes" (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (i.e. sacrifices) and respect.<sup>1</sup> . . . "Knower of the worlds:" "World" it is called, because it is (from time to time) destroyed (*Hjig-rten*, "Receptacle of the perishable" or "R. of destruction" = *loka* from *luñc*; like the grammatical term *luk*?). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . "Teacher of gods and men" (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṅs-rgyas*, "Wide awake") he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

<sup>1</sup> Both these explanations of Arahāt, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

*Comm.* gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; Udānav. vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

*Comm.* "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, *Itivuttakam Sutt.* 106.

10. Renouncing murder (*hthse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Čīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

*Comm.* Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-ṭhyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phreñ can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, *Tār.* transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. *ibid.* p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-ldan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

*Comm.* says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduñs-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

*Comm.* points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

*Comm.* The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

*Comm.* The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text ; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

*Comm.* says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; <sup>1</sup> even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhtl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

*Comm.* Therefore some people die with a clear countenance (*bzhin-mdañs*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çraddhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

<sup>1</sup> Böhtlingk points out to me the likeness in Spr. 807.



*Comm.* Morality is eightfold: the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*ñan-son=durgati?*), avoid.

*Comm.* . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-ra*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wört., chiefly R. 5, 60, 9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: *Comm.*) goods.

*Comm.* remarks, that contentedness is the fruit (i.e. end and aim) of all possession; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., *anto nāsti* and *ko vā daridro.*)

35. O noble one! men who have few wishes have no pains (cares) like the rich; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess; one that, despising the lord of the house, is like *Tārā*; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

*Comm.* "As the god of the family," because she shields the family from damage. (Cf. *Manu* ix. 26; *Āṅguttara Nik.*, *Sattakanipāta*, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. *Dhmpd.* 157 = *Udānav.* v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. *Dhammasaṅgani*, 262; *Brahman's* world, *Dharm.* 128.

*Comm*: *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sññ-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (*i.e.* that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* *Dharm.* 72, chiefly Childers 169, *Dhammasaṅgani*, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

*Comm.* Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikītsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (*i.e.*, lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mithyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktra*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

*Comm.*: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *purusha* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*duhkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hāḍod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*içvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trishṇā*).

*Comm.* Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-rnams*, cf. *kālakāraṇika* in *Aufr. Cat.* Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic*!), to escape Time is difficult" (it is the verse, Böhtl., *Spr.* 1688). "Nature," the *Sāṅkhya*'s (*grāis-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sññi-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun.* cf. *Sarvadarçana-saṃgraha*, transl. p. 227, *Manu.* xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.<sup>1</sup> Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çīlavarataparāmarça*), wrong views (*mithyadr̥shṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, *Buddha*, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. *Dharm.* 68; *Dhammasaṅgaṇi*, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

<sup>1</sup> Cf. *Vedāntasāra* 43 (Böhtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 46).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm.) are combined perfectly in these three. (The three *Çikshā's* s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

*Comm.* quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

*Comm.* The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadalī* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

*Comm.* In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gūṇa-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

*Comm.* Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

*Comm.* "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

*Comm.* quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsañs-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsañs-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akshaṇa*'s s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti*; for "if the law of the Jina is not," the Dharm. has *cittatpādavirāgitatā*; "dumb and stupid" (*glen-zhiñ lkuḡs-pa*, explained by *Comm.* as: one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Aśaṃjñā*'s and the *Arūpa*'s" (Dharm. 123 f.). "These eight are called *Akshaṇa*, because therein you will not find rest (*Kṣhaṇa*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

*Comm.* The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff.=transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and *Divyāvadāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, *Apsaras*, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

*Comm.* The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpāna* and *Pratāpāna*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

*Comm.* "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the



heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, “softly flowing,” s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitaraṇī* (*rab-med*, “fordless,” Amarak.).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (*viz.*, the *Kāmāvacara*’s), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

*Comm.* The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50 about *Īvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

*Comm.* The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Çikshā*’s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

*Comm.* By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jäschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyaṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,<sup>1</sup> having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpāna*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpāna* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

<sup>1</sup> Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukhaṃ yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

*Comm.* In *Samghāta* they are pressed in the hot iron press (*s.* above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

*Comm.* On the bank of the river *Vaitaraṇī* (*s.v.* 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

*Comm.* The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

*Comm.* The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhiñ-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cui-peñ*) of the fruit *Spiu-thsugs* (?).

*Comm.* says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

*Comm.* "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Avīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

*Comm.* explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by: *ñes-par hbyed-pai cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikshās*), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90. Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

*Comm.* For his "bones" (tusks) the elephant, for instance, is killed; for it's "flesh," game, etc.; for its hide, the leopard, etc. With "kicks" the horse is driven; with the "hand" the buffalo; with a "whip" the ass; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

*Comm.* Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. Pañcagati, transl. Feer, Mus. Guim, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

*Comm.* remarks that the "dry" Preta's are called *Asura*'s. "Scorching sand" in Manu, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

*Comm.* "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

*Comm.* By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch points out to me the similar passage in Ittivuttakam, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

*Comm.* They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*sñar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

*Comm.* Nirvāṇa is twofold: with, and without, a rest of the Skandha's; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Çikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga's* v. Dharm. 49; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

*Comm.* Remarks on *gnag-rjes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate: "the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride)," *sc.* is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the



Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

*Comm.* Enumerates the fourteen *Avyākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

*Comm.* First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgaṇi 1336 (including the appendix *ṣoka*<sup>o</sup>). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*āneṇja*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grān-va la sogs-pa hgyur-va bskyed-pai phyr*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānaṃ* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. *Dhammasaṅgaṇi* 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

*Comm.* says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *grhastha*, Comm.); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahood, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteśvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

*Amitābha* is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

## Anāgata-vam̐sa.

EDITED BY

PROFESSOR J. MINAYEFF,

~~OF THE UNIVERSITY OF CHICAGO~~

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalam̐ nissāya yo māpeti mahāpuram̐.  
indālayan̐ hasantam̐ 'va jambudīpassa sikharam̐  
dhammañ carā tato raññā dhīmatādīcchavamsajā  
rājarājābhimahitā jinacakkābhijotanā  
sūrināyena laddhabbam̐ dhammakyosū 'ti lañjanam̐  
kavisihena saddoghamahāvīpinacārīnā  
pamutthenānulekhānam̐ vilekhādēlamissako  
yo 'nāgatabuddhavam̐so so mayā tena sādhunā  
yathā mūlam̐ tathā katvā mahussāhena sodhito  
tenānelakāyavaco so 'ham̐ homi bhavē bhavē ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.

evam̐ me sutam̐ ekam̐ samayam̐ bhagavā kapilavatthusmiṃ viharati nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sārīputto anāgatajanam̐ (sic) ārabbhā bhagavantam̐ pucchī.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhavē  
 vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā  
 therassa vacanaṃ sutvā bhagavā etad abravi  
 vakkhāmi te sārīputta suṇohi vacanaṃ mama  
 imasmiṃ bhaddakekappe tayo āsisuṃ nāyakā  
 kakusandho koṇāgamano kassapo cāpi nāyako  
 aham etarahi sambuddho metteyyo cāpi hessati  
 idh' eva bhaddake kappe asaṃjate vassakoṭiye  
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaçattu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

kathaṃ bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antara-dhānāni.

adhigama-antaradhānaṃ. paṭipatti-antaradhānaṃ. pari-yatti-antaradhānaṃ. līnga-antaradhānaṃ. dhātu-antara-dhānaṃ' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-hassam eva bhikkhū paṭisambhidam nibbattetuṃ sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu adhigama-antarāhito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhigamo antarāhito bhavissati.

idaṃ sarīputta adhigama-antaradhānaṃ nāma.

paṭipatti-antaradhānaṃ nāma jhānaviṇṇassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattam pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ sate pi sahasse pi dhāraṃāne paṭipatti-antaradhānaṃ nāma na bhavissati. pacchimakassa bhikkhuno silābhedenā jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asaṃpajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇī pi. abhidhammapīṭake parihīne suttanta-pīṭakaṃ parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapīṭakena saddhiṃ jātakam eva dhārayissanti. vinayapīṭakam pana lajjuno 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apaṇṇakajātakam parihāyissati. jātake parihīne vinayapīṭakam eva dhārayissati. gacchante gacchante kāle vinayapīṭakam parihāyissati. yāva manussesu catuppādikaṃ gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkoṭake saḥassa-thavikaṃ ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ saḥassakahāpaṇaṃ hatthināgena saddhiṃ gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthajānanakam alabhitvā saḥassathavikaṃ puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimākaṃ bhikkhū cīvaragahaṇaṃ pattapoṇaṃ nigāṇṭhasāmaṇiyo viya lābupattaṃ

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhaṇḍam chinditvā givāya vā kaṇṇe vā kesesu vā alliyāpento putta-dāram bharanto kasivāṇijādayo katvā jīvitam kappento vicarissati. tadā dakkhiṇasamgham uddissa etesam pi dānam dassati. tadā dānassa phalam asaṃkhyeyam labhissatīti vadāmi. gacchante gacchante kāle kim iminā ambhākan 'ti kāsāvakhaṇḍam chaḍḍetvā araṇṇie migapakkhino vihedessanti (*sic*).

etasmim kāle līngam antarahitam nāma bhavissati. idam sārīputta līnga-antaradhānam nāma.

tato sammāsambuddhassa sāsane pañca vassasahassasakkārasammānam alabhamānā dhātuyo sakkārasammānam labhamānaṭṭhānam gacchissanti. gacchante gacchante kāle sabbatṭhānesu sakkārasammānam na bhavissati. sāsana-ssa okkantakāle nāgabhavanato pi devalokato pi brahmalokato pi sabbatṭhānato āgantvā sabbadhātuyo mahābodhimanda-yeva saṇṇipatitvā buddharūpam katva yamakapāṭihāriyasadisam pāṭihāriyam katvā dhammam desissanti. tam ṭhānam manussabhūto gato nāma natthi. dasasahassacakkavāḍadevatāyo sabbe saṇṇipatitvā sabbe devā dhammam sutvā anekasahassāni dhammam labhissanti. ambho devatāyo ajja sattame divase ambhākam dasabalo parinibbāyissatīti ugghāsissanti. mayam ito paṭṭhāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samutṭhāya tam sarīram asesato jhāyissanti.

idam sārīputta dhātu-antaradhānam nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpaṇāda; on page *ṭha* there is a description of the capital of King Saṅkha. Further on page *ḍa* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is



depicted the sacred tree and the body of the future teacher  
This recension ends thus :

f. *ba taṃ pana metteyyaṃ bhagavantam ke na passissanti.  
ke passissantīti.*

kappattho devadatto 'ti vuttattā saṃghabhedako. sesā  
pañcānantariyakammaṃ katvā avīcimhi nibbattā. niyata-  
micchādītthikā. ariyupavādakā na passissanti. nigaṇṭhakā  
ca saṃghassa kappiyavattlubhedakā na passissanti. avasesā  
sattā dinnadānarakkhitasilā upavasuposathā pūritabrah-  
macariyā cetiyabodhipatītthāpakā. ārāmaropakā vanaro-  
pakā. setukārakā susajjitamaggā patītthitasilā ca khaṇi-  
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā  
antamaso muṭṭhimālaṇ ca ekapadīpaṇ ca ālopamattaṇ ca  
dinnā. aññātaraapuññakammānumoditā passissanti. pag-  
gahitabuddhasāsanā. dhammakathikānaṃ dhammamaṇ-  
ḍapaṇ dhammasānaṃ sajjitvā bijaniṃ upatthāpetvā dussa-  
vitānamālādhūpadipā pūjetvā sakkaccaṃ sakkaccaṃ dham-  
masavanapavattāpakā passissanti. vessantarajātakasavanā  
passissanti. tath' eva amisādīhi saṃghassa katapūjā passis-  
santi mātāpitu-upatthakānaṃ kule jettāpacāyikakamma-  
katā passissanti. salākapakkhika - uposathabhaddadinnā  
dasapuññakiriyavattukārakā passissanti. metteyyassa  
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

ambhakaṃ bhagavato santike byākaraṇabuddhaṃ dassento  
satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū  
dighasonī ca saṃkacco subho todeyyabrahmaṇo  
nāḷagiripalaleyyo bodhisattā ime dasa  
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttam anāgata vamsam nītthitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome  
in Burmese characters, leaves *khau-no*, nine lines on a page.  
The title is given at the end—

nītthitā samantabhadrikā nāma sārattasūti anāgataṃ (!)  
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-  
vatta-aṇṇave | supaññādigu(ṇo)peto bhavēyyam uttame kule.

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.

jinavaṃsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ  
vanditvā amalaṃ dhammaṃ saṃghaṃ ca guṇālaṃkātaṃ

bahusuto kavi ñānī yo mahābodhināmakō  
thero sīlena saṃpanno tenāhaṃ abhiyācīto  
anāgataṃ caraṃ (*ca yaṃ ?*) vaṃsaṃ desesi munipum-  
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khaṃ* following words occur :

ayaṃ pana anāgatavaṃso kena desito kattha desito kadā  
desito kassa pucchā kaṃ ārabha desito 'ti.

tatr' idaṃ visajjanaṃ. kena desito 'ti sabbaññūbuddhena.  
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-  
vaṃsassaśāvasane. kassa pucchā 'ti dhammasenāpatinā.  
kaṃ ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato  
upanītaḍḍassayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ  
ārabha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso* <sup>1</sup> the author of *Anātagata-vaṃso* is called Kassapo; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (*sa ?*) kuṭa-  
kappehi pāsādehi alaṃkāte silāguṇasaṃpannayatisaṃgha-

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<sup>1</sup> See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-  
koṭṭhakaṇṇapākāramālakehi tahi (!) nānāsopānapantihi  
saṃkiñṇe rāmaṇeyako (!) kārite vātusenena (?) raṭṭhā  
laṅkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake  
mayā nivāsantena taṃ katvā yaṃ pattaṃ kusalaṃ bahu  
tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma (?)  
loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-  
saṃkiñṇe loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭhaṃ  
saṃkappāyantu paṇīnaṃ.

pārentu bhūmipā satte dhammena kasinaṃ tahiṃ  
kālaṃ katvāna vasantu (!) vassaṃ vassavalāhaka  
tiṭṭhantaṃ sammāsambuddhena desitaṃ āmantadā  
yāvatasāṅkhātā loke tiṭṭhatu tāva ayaṃ 'ti.—niṭṭhitā  
samantabuddhikā nāma sārattasūti anāgataṃ (!) buddha-  
sa (!) vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-aṇṇave  
supaṇṇādīgū (?) peto bhaveyyaṃ uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-Downg] at Prome. This is quite a different work from those already described.

The title is as follows:—iti dasānaṃ buddhānaṃ dasa  
uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-  
pakārena samattā 'ti. It is a history of the ten Future  
Buddhas. It is a MS. on palm-leaves (ka-kho), written in  
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ upanissāya pup-  
phārāme visākhāya karite migāramātupāsāde viharanto  
ajitatheraṃ ārabha pucchantaṃ sārīputtatherassa anā-  
gate dasabodhisattupattim ārabha kathesi.

To each of the Future Buddhas there is devoted a special  
chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso  
pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kaṃ* recto. nāradabuddhuddeso pañcamo.
6. f. *kāḥ* verso. raṃsimunibuddhuddeso chaṭṭho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud°  
sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud°  
atṭhamo.
9. f. *khu* recto. tissasso bhagavat' ud° navamo.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasamo  
niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vamso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyaṃ upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheraṃ ārabha anāgate dasabodhisattaṃ uppannaṃ desesi.

## Anāgata-vam̐sa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako	
dhammāsenāpati dhiro upetvā <sup>1</sup> lokanāyakaṃ	1
anāgataṃ jin' <sup>2</sup> ārabba āpucchi kaṅkham attano	
tuṃh' ānantariko dhiro <sup>3</sup> buddho kidisako bhava	2
vitthāren' eva 'haṃ <sup>4</sup> sotum icchāṃ' ācikkha cakkhumā	
therassa vacanaṃ sutvā bhagavā etad abravi	3
anappakaṃ puññarāsiṃ ajitassa mahāyasaṃ	
na sakkā sabbaso vattum <sup>5</sup> vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmiṃ bhaddake kappe asaṃjāte <sup>6</sup> vassakoṭiye	
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñānī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bāhusaccavā	
saṃkhāto sabbadhammanāṃ ñāto diṭṭho suphassito <sup>7</sup>	
pariyogālo parāmatṭho uppajjissati so jino †	7

<sup>1</sup> B. upagantvā.

<sup>2</sup> B. anāgataja°.

<sup>3</sup> B. thumākantariko viro—C. viro. + B. taṃ.

<sup>5</sup> B. kātum—C. sotum. <sup>6</sup> C. ajāte. <sup>7</sup> C.—A. suphussito.

\* 5. ASAṂJĀTE VASSAKOṬIYE 'ti saṃvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. imassa budhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttaṃ hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭaṃ (?) pavattama-nā nānāvaraṇañānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhānī bhavissati	
dvādasayojanāyāmā sattayojanavitthatā <sup>1</sup>	8
ākiṇṇā naranārihi pāsādehi <sup>2</sup> vicittitā	
sevitā suddhasatteli ajeyyā dhammarakkhitā	9
saṅkho nāmāsi so rājā anantabalavāhano	
sattaratanasampanno cakkavatti mahabbalo	10
iddhimā yasavā <sup>3</sup> c' eva sabbakāmasamappito	
hatapaccattlikam <sup>4</sup> khemaṃ anusāsissati dhammato	11
pāsādo sukato <sup>5</sup> tattha dibbavimānasādiso	
puññakammābhiniḃbato nānāratana-cittito <sup>6</sup>	12
vedikāhi <sup>7</sup> parikkhitto suvibhatto manoramo <sup>8</sup>	
pabhassaraccuggato seṭṭho duddikkho cakkhumusano <sup>9</sup>	13
rañño mahāpanādassa pavutto <sup>10</sup> ratanamayo	
taṃ yūpaṃ <sup>11</sup> ussāpetvāna saṅkho rājā vasissati <sup>*</sup>	14
athāpi <sup>12</sup> tasmim nagare nānāvīthi tahiṃ tahiṃ	
sumāpitā <sup>13</sup> pokkharanī ramaṇiyā supatitṭhā	15

<sup>1</sup> C. vitṭha°.

<sup>2</sup> C. omits.

<sup>3</sup> B. rasasā.

<sup>4</sup> B. ottikaṃ.

<sup>5</sup> B. sugato. <sup>6</sup> B. vicittā—C. vicitto. <sup>7</sup> B. vidittāhi.

<sup>8</sup> B. °mmo.

<sup>9</sup> C.—B. °muyhano—A. °ssano.

<sup>10</sup> B. C. pavattaṃ ratanāmayam—A. °vutto.

<sup>11</sup> B. thūpaṃ—C. rūpaṃ. <sup>12</sup> B. atho pi—C. atthāpi.

<sup>13</sup> B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā  
'ti MAHĀGATI. atha vā sabbasattānaṃ patitṭhā pādapādināṃ  
pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa  
lokassa mahāpavitṭhābhūto (!) 'ti attho. SATI c' EVĀ 'ti  
vajirapathaviyaṃ sunikhātā esikā viya apariyantā visayu-  
pagatitṭhamānāya sabbañutādīnānasahajātāya vipulāya  
apilāpanasaṃkhātāya (!) satiyā sampānattā SATI c' EVA.

\* 14. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-  
panādarañño ajjhovutṭho vuttappakāro yo sabbaratanama-  
yapāsādo.

acchodakā vippasannā sādusitā <sup>1</sup> sugandhikā	
samatitthikā kakapeyyā atho vālukasaṃṭhatā <sup>2</sup>	16
padumuppalasaṃchannā sabbotukam <sup>3</sup> anāvaṭā	
satt' eva tālapantiyo sattavaṇṇikapākārā <sup>4</sup> *	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvati rājadhānī tadā ketumatī bhave	18
catukke <sup>5</sup> nagaradvāre kapparukkhā <sup>6</sup> bhavissare	
nilaṃ pīṭaṃ lohitaṃ <sup>7</sup> odātaṃ ca pabhassarā <sup>8</sup>	19
nibbattā dibbadussāni dibbā c' eva pasādhana	
upabhogaparibhogā ca <sup>9</sup> sabbe tatth' ūpalambare <sup>10</sup>	20
tato nagaramajjhamhi catusālaṃ <sup>11</sup> catumukhaṃ	
puññakammābhiniibatto kapparukkho bhavissati	21
kappāsikaṃ ca koseyyaṃ khomakodumbarāni <sup>12</sup> ca	
puññakammābhiniibattā kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca murajālambarāni ca	
puññakammābhiniibattā kapparukkhesu lambare †	23
parihāraṃ <sup>13</sup> ca kāyuraṃ <sup>14</sup> gīveyyaṃ ratanamayaṃ	
puññakammābhiniibattā kapparukkhesu lambare	24

<sup>1</sup> B. sādudakā.—C. sādhusitā.

<sup>2</sup> B. °saṇṭhitā.—C. attho °sandhatā.

<sup>3</sup> B. sabbotukapanāyattā—C. °navatā.

<sup>4</sup> B. °kaṇṇika°.—C. °paṇika°. <sup>5</sup> B. catutthe.

<sup>6</sup> B. °kkho °ti. <sup>7</sup> B. C. nilapitalohitaṃ.

<sup>8</sup> B. C. °raṃ. <sup>9</sup> B. omits. <sup>10</sup> B. °bhare.

<sup>11</sup> C. catussa.

<sup>12</sup> B. °parāni.—C. °kodumparāni.—A. °ṭṭam°.

<sup>13</sup> B. °kañ.

<sup>14</sup> B. °rī.

\* 17. SABBOTUKAM ANĀVAṬĀ 'ti sabbakālaṃ utūhi aviyuttā niccakālaṃ utusaṃpannā 'ti attho. atha vā SABBOTUKAM ANĀVAṬĀ 'ti sabbakālaṃ utusaṃpannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogaṃ kātum anuechavikā sabbasādhāraṇā 'ti attho. atha vā na āvaṭā 'ti anāvivaṭā aṅgaṇā na honti dvārattālapākārāparipakkhiṇe yuttā 'ti attho.

† 23. PAṆISSARĀ 'ti hatthatalabheriyo.

uṇṇatam <sup>1</sup> mukhaphullaṇ ca aṅgaḍāmanī mekhalā	
puññakammābhiniḍḍattā kapparuḍḍhesu lambare	25
aññe ca nānāvividhā <sup>2</sup> sabbābharanabhūsanā <sup>3</sup>	
puññakammābhiniḍḍattā kapparuḍḍhesu lambare	26
āropitam sayamjātam puññakammena jantūnam	
akaṇam <sup>4</sup> athusam suddham sugandham taṇḍulaphalam	
akatṭhapākimaṇ sālīm paribhuñjanti manusā <sup>5</sup>	27
dve sakatasahassāni dve sakatasatāni <sup>6</sup> ca	
sakate <sup>7</sup> sattati c' eva a m b a ṇ a ṇ soḷasam <sup>8</sup> bhavē *	28
atho pi dve ca t u m b ā ṇ i <sup>9</sup> taṇḍulāni pavuccare	
ekabije samuppannā puññakammena jantūnam	29
ye ketumatīyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti g u ṇ i <sup>10</sup> kāyuraḍḍhārino †	30
sampunṇamanasamkappā <sup>11</sup> sumukhā <sup>12</sup> thūlakunḍalā	
haricandanalittāṅgā kāsikuttamadhārino <sup>13</sup>	31
b a h u t a vittā <sup>14</sup> dhanino <sup>15</sup> viṇātālappabodhanā <sup>16</sup>	
accantasukhitā niccam kāyacetasikena ca <sup>17</sup> ‡	32

<sup>1</sup> B. ukkallam.<sup>2</sup> B. A. ovidhā.<sup>3</sup> B. sayāraṇavibhūsitā.<sup>4</sup> C. akalam.<sup>5</sup> B. °ssā.—C. akatahi kimāsāli paribhuñjissanti manussā.<sup>6</sup> C. sakasatāni.<sup>7</sup> B. C. oṭam dve.<sup>8</sup> C. adds pi.<sup>9</sup> B. tumpāni.—C. tumappāna.<sup>10</sup> B. kuṇi.—C. guṇi.<sup>11</sup> B. sampanna°.<sup>12</sup> B. sumudā mala°.<sup>13</sup> B. kāsīyuttā padhārino.—C. oṭu ṭṭhama°.<sup>14</sup> B. bahavā.—C. bahupavi°.—A. bahū°.<sup>15</sup> B. oyo.—C. oṇo.<sup>16</sup> B. viṇātāsabbabodhano.<sup>17</sup> B. C. te.

\* 28. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādihi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimaṇ akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† 30. GUṆĪTI suvaṇṇakavacakañcukajālāni. . . .

‡ 32. BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta



dasayojanasahassāni jambūdīpo bhavissati	
akantaṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam <sup>1</sup> jarā	
pañcavassasatitthīnam <sup>2</sup> vivāhā ca bhavissanti	34
samaggā sakhiḷā <sup>3</sup> niccam avivādā bhavissare <sup>4</sup>	
sampannā phalapupphēhi latā gumbavanā <sup>5</sup> dumā	35
caturāṅgulā tiṇajāti <sup>6</sup> mudukā tūlasannibhā	
nātisitā nāccuṇhā <sup>7</sup> ca samavassā mandamālutā <sup>8</sup>	36
sabbadā u t u sampannā anūnā talākā nadi	
tahim tahim bhūmibhāge akharā suddhavālukā	
k a l ā y a m u g g a m a t t i y o v i k i ṇ ṇ ā m u t t a s ā d i s ā	37
alamkatuyyānam iva ramaṇīyo <sup>9</sup> bhavissati	
gāmanigamā ākiṇṇā accāsanne tahim tahim	38
naḷaveluvanam <sup>10</sup> iva brahā kukkuṭasampati <sup>11</sup>	
a v i c i m a ṇ ṇ e v a p h u t t h ā <sup>12</sup> manusseki bhavissare * <sup>39</sup>	
pagāḷhā naranārihi sampuṇṇā p h u t a b h e d a n ā	
iddhā phitā ca khēmā ca anītanupaddavā <sup>13</sup>	40
sadā <sup>14</sup> rati sadā <sup>14</sup> khiḍḍā ekantasukhasamappitā <sup>15</sup>	
nakkhatte vicarissanti tutthahatthā pamoditā	41

<sup>1</sup> B. icchā ca asanam.—C. icchā dānasana.

<sup>2</sup> B. otthihi.—C. °satti tthinam āvāho yā.

<sup>3</sup> B. sukhitā.                      + B. °ti.                      <sup>5</sup> B. gumpā vanā.

<sup>6</sup> C. ninajāti.                      <sup>7</sup> B. C. nāti-uṇhā.

<sup>8</sup> C. mannavālukā.                      <sup>9</sup> B. °yā.

<sup>10</sup> B. nilānaḷavanam viya.—C. yeva.                      <sup>11</sup> B. °tā.

<sup>12</sup> C. puṭṭhā.                      <sup>13</sup> B. anītima°.

<sup>14</sup> C. saddā.                      <sup>15</sup> B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṆĀTĀLAP-  
PABODHANĀ 'ti viṇāsaddena ca vamsatālahatthataḷasaddena  
ca bodhayantīti viṇātālappabodhanā. etena tattha rattidivam  
nirantaram pavattitadibbagandhappabbavi (vi) ttā dīpitā.

\* 39. AVICI MAṆṆE VA PUṬA (sic) MANUSSEHI BHAVISSARE 'ti  
avici mahānirayo viya manussehi rantaraputā (!) pūrita  
bhavissanti.

bahvannapānā <sup>1</sup> bahubhakkhā bahumamsasurodakā ālakamandā 'va <sup>2</sup> devānaṃ visālā rājadhānīva <sup>3</sup> kurūnaṃ <sup>4</sup> ramaṇīyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo anubyañjanasampanno dvattimsavaralakkhaṇo	43
suvanṇavaṇṇo <sup>5</sup> vigatarajo supabhāso jutimdharo yasaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule <sup>6</sup> mahaddhano mahābhogo mahā ca kulamuttamo akkhitto jātivādena jāyissati <sup>7</sup> brahmaṇakule *	45
sirivaddho vaddhamāno ca siddhattho c'eva candako ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo <sup>8</sup> sabbaṅgasampannā sabbābharanabhūsitā <sup>9</sup> mahāmajjhimakā <sup>10</sup> cūlā ajitassa paricārikā	47
anūnā satasahassā <sup>11</sup> nāriyo samalamkatā candamukhī nāma nārī putto so brahmavaddhano	48
ramissati ratisampanno modamāno mahāsukhe <sup>12</sup> anubhuttvā <sup>13</sup> yasaṃ sabbam nandane vāsavo yathā atthā vassasahassāni agāramhi vasissati	49
kadā ci ratim atthāya <sup>14</sup> gacchaṃ <sup>15</sup> uyyāne kīlitaṃ kāmesv ādinavaṃ dhiro <sup>16</sup> bodhisattānaṃ <sup>17</sup> dhammatā nimitte caturo disvā kāmarativināsane <sup>18</sup>	50
jīṇṇaṃ ca <sup>19</sup> vyādhikaṃ c'eva mataṃ ca gatamāyukaṃ <sup>20</sup> sukhitaṃ pabbajjaṃ <sup>21</sup> disvā sabbabhūtānukampako	51
	52

<sup>1</sup> B. annapānā khādaniyā.

<sup>2</sup> C. omits.

<sup>3</sup> B. visālarājattānī ca.—C. A. visāṇā.

<sup>4</sup> B. gurunam.

<sup>5</sup> B. suvaṇṇo.

<sup>6</sup> B. C.—A. brahmaṇe kule.

<sup>7</sup> B. bhavissati brahmaṇakule.—A. oṇe.

<sup>8</sup> B. nārī.

<sup>9</sup> B. vibhūsitā.

<sup>10</sup> B. mahantā majjhimā.

<sup>11</sup> B. oṣṣāni.

<sup>12</sup> B. okho.

<sup>13</sup> B. abhi bhavitvā taṃ sabbam.

<sup>14</sup> B. ottāya.

<sup>15</sup> B. gaccha.

<sup>16</sup> B. viro.

<sup>17</sup> B. ottānudhaṃ.

<sup>18</sup> B. oṣano.—C. nāsane.

<sup>19</sup> B. jīṇṇabyādhitakaṃ.

<sup>20</sup> B. katayuttakam.

<sup>21</sup> B. pabbajitam.—C. ojjitam.

\* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam  
uttamo. uttamakulasampanno.

nibbindo <sup>1</sup> kāmaratiyā anapekkho mahāsukhe <sup>2</sup>	
anuttaram <sup>3</sup> santapadam esamāno 'bhinikkhami	53
sattāhaṃ padhānacāraṃ caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccaśahāyehi nātisālohitehi ca	
caturaṅginīsenāya parisāhi catuvaṇṇihi <sup>4</sup>	55
caturāsītisahassehi rajakañṇāhi purekkhato <sup>5</sup>	
mahatā janakāyena ajito pabbajissati <sup>6</sup>	56
caturāsītisahassāni brahmaṇā vedapārāgū	
metteyyasmiṃ pabbajite <sup>6</sup> pabbajissanti <sup>6</sup> te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino <sup>7</sup>	
paccupessanti sambuddhaṃ caturāsītisahassato	59
suddhiko <sup>8</sup> nāma gahapati suddhanā <sup>9</sup> ca upāsikā	
paccupessanti sambuddhaṃ caturāsītisahassato	60
saṃgho <sup>10</sup> nāma upāsako saṃghā <sup>11</sup> nāma upāsikā	
paccupessanti sambuddhaṃ caturāsītisahassato	61
saddharo <sup>12</sup> nāma gahapati sudatto iti vissuto	
paccupessanti sambuddhaṃ caturāsītisahassato	62
itthi yasavatī nāma visākhā <sup>13</sup> iti vissutā	
caturāsītisahassehi naranārīhi purekkhitā <sup>14</sup>	63
nikkhamissanti nekkhamam <sup>15</sup> metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū <sup>16</sup>	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhimukhā <sup>17</sup> hutvā nānājaccā mahājanā	
metteyyassānupabbajam pabbajissanti <sup>18</sup> te tadā	65

<sup>1</sup> C. °nno.<sup>2</sup> B. °kho.<sup>3</sup> B. anattāya santi° esamānā.—C. sandhi°.<sup>4</sup> B. parisāca°.<sup>5</sup> B. purakkhito.—C. parikkhitto.<sup>6</sup> B. C. °jji°.<sup>7</sup> B. amitta°.—C. sūyuggā.<sup>8</sup> B. siddhattho.<sup>9</sup> B. sudhanā.<sup>10</sup> B. saṅkho.<sup>11</sup> B. saṅkha.<sup>12</sup> B. sudhano.—C. suddhano.<sup>13</sup> B. visāra.<sup>14</sup> B. nānānārīhi purakkhito.—C. pūrakkhito.<sup>15</sup> B. ni°.—C. nikkhāma.<sup>16</sup> B. mahā.<sup>17</sup> B. nikkhamā°.<sup>18</sup> B. °jji°.

yasmim ca divase dhīro <sup>1</sup> nekkhammaṃ abhinikkhami <sup>2</sup>	
nikkhantadivase yeva bodhimandaṃ upehiti	66
aparājite nisabhaṇḍāne <sup>3</sup> bodhipallaṅkamuttame	
pallaṅkena nisīditvā bujjhissati mahāyaso *	67
upetvā <sup>4</sup> uyyānavaraṃ phullaṃ nāgavanaṃ jino	
anuttaraṃ dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ	
ariyaṭṭhaṅgikaṃ <sup>5</sup> maggaṃ dukkhūpasamagāminam	69
tadā manussā hessanti <sup>6</sup> samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti taṃ jinaṃ <sup>7</sup>	
nesaṃ mocessati <sup>8</sup> tadā bandhanā sataśahassakoṭīnaṃ <sup>9</sup>	71
tadā so saṅkharājāca <sup>10</sup> pāsādaṃ ratanamayaṃ	
jinapāmomakkhasaṃghassa <sup>11</sup> niyyādetvā punāparaṃ	72
mahādānaṃ daditvāna <sup>12</sup> kapaṇiddhikavanibbake <sup>13</sup>	
taramānarūpo <sup>14</sup> sambuddhaṃ <sup>15</sup> deviyā sahaṃ ekato <sup>16</sup>	73
mahārājānubhāvena anantabalavāhano	
navutikoṭisaḥassehi saddhimaṃ jinaṃ upehiti	74
tadā hanissati sambuddho dhammabheriṃ varuttamaṃ	
amataṃ dudraḥhinighosaṃ catusaccapakāsaṃ	75
rañño anucaṛā janatā navatisaḥassakoṭīyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā <sup>17</sup> manussā ca upetvā lokanāyakaṃ	
arahattavaram ārabha pañhaṃ pucchissare jinaṃ	77

<sup>1</sup> B. viro.<sup>2</sup> B. nikkhama abhinikkhamam.<sup>3</sup> B. mahāṭṭhāne.<sup>4</sup> B. C.—A. upeto.<sup>5</sup> B. °yaṃ aṭṭha°.<sup>6</sup> B. °ss 'upessanti.<sup>7</sup> B. janaṃ.<sup>8</sup> B. mocissati.—C. moha°.<sup>9</sup> B. saḥassako°.<sup>10</sup> A. °jāno.<sup>11</sup> B. °pamukha°.<sup>12</sup> B. datvāna.<sup>13</sup> B. kapaṇa°.<sup>14</sup> B. omits.<sup>15</sup> B. add samānarūpaṃ.<sup>16</sup> B. āgato.<sup>17</sup> C. devatā.

\* 67 APARĀJITE 'ti ajite 'jetumasakkuneyye NISABHAṆḌĀNE  
'ti uttamaṭṭhāne.

tesam jino byākareyya arahattavarapattiyā	
asitikoṭisahassehi tatiyābhisamayo bhave	78
khīṇāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭisatasahassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vutṭhassa bhagavato abhigghutṭhe pavāraṇe	
navutikoṭisahassehi parivāressati <sup>1</sup> so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikoṭisahassehi santacittehi tādīhi	
khīṇāsavehi vimalehi kilissati jhānakīlitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā <sup>2</sup> parivāressanti taṃ jinaṃ	
purekkhato <sup>3</sup> tehi bhikkhūhi nāgo nāgehi tādīhi	
tiṇṇo tiṇṇehi santehi saddhim <sup>4</sup> santisamāgato	85
saddhim sāvakasamṃghehi parivāretvā mahāmuni <sup>5</sup>	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā <sup>6</sup> dhammabheriṃ dhammasaṅkhalāpanaṃ <sup>7</sup>	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sīhanadaṃ 'va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanto naranārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ <sup>8</sup> mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampatti atṭha dassati cakkhumā	
kassaci tisso vijjāyo chaḷabhiññā pavacchati	93

<sup>1</sup> C. pavāre°.<sup>2</sup> C. virā pavāre°.<sup>3</sup> C. para°.<sup>4</sup> C. dantehi santo.<sup>5</sup> C. A. °ressati °nim.<sup>6</sup> C. āharitvā.<sup>7</sup> C. oḷāsaṇaṃ.<sup>8</sup> C. oṭhanā°.

tena yogena janakāyaṃ ovadissati so jino	
tadā vitthārikam hessā <sup>1</sup> metteyyajinasāsanaṃ	94
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khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavatī nāma subrahmā nāma so pitā	
purohito saṅkharaṇṇo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvaka	
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padumā c'eva <sup>2</sup> sumanā ca aggā <sup>3</sup> hessanti sāvika	
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supupphitaḅḅā satataṃ surabhidevagandhikā	
nālīpūrā <sup>10</sup> bhava reṇusuphullā cakkamattakā	101
anuvāṭapaṭivāṭamhi <sup>11</sup> vāyati dasayojane <sup>12</sup>	
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saṃagantvā <sup>15</sup> jānapadā ghāyitvā gandham uttamam	
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uraṃ bhava paṇṇavisam vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam divāratṭim aṇuṃ thūlam maṃsacakkhunā	106

<sup>1</sup> C. A. hessam.<sup>2</sup> B. omits.<sup>3</sup> B. c'eva.<sup>4</sup> B. saṅkho.<sup>5</sup> B. saṅkhā.<sup>6</sup> C. vīsa hassassa°.<sup>7</sup> B. C. pave°.<sup>8</sup> B. lulitā.<sup>9</sup> B. C. °piṇcho.<sup>10</sup> B. °ra.<sup>11</sup> B. °taṃ.<sup>12</sup> B. C. °janaṃ<sup>13</sup> B. °kiranti.<sup>14</sup> B. °ṇḍa.<sup>15</sup> B. C. °tā.<sup>16</sup> B. C. °rayissanti.<sup>17</sup> C. yassa.

\* 100. MORAHATTHO 'VĀ 'ti morapiṇṇakalāpo viya sobhatīti  
sobbhissati.

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patanti <sup>4</sup> vividhā raṃsī anekasatasahassīyo	109
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kesarā vīsatihatthā kaṇṇikā soḷasaṃ bhave	
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brahmā va pārisajjānaṃ indo 'va vimānantare	
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nisinne sayite cāpi <sup>10</sup> satthari saha pārise	
catu-iriyāpathe niccaṃ dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihirāni <sup>11</sup> hessanti sabbakālikā	122

<sup>1</sup> C. ve.<sup>2</sup> C. 'oggiō.<sup>3</sup> C. bhāsumā.<sup>4</sup> C. bhavanti.<sup>5</sup> C. aggike.<sup>6</sup> C. 'piyamahāni.<sup>7</sup> C. 'citā.<sup>8</sup> C. momasaṇṭhitā.<sup>9</sup> C. purakkhito.<sup>10</sup> C. vāpi . . . saha pāramise.—A. saṭa°.<sup>11</sup> C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna tam pāṭihīraṃ <sup>1</sup> nānājaccā mahājanā saputtadārāpāṇehi <sup>2</sup> saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ te tarissanti saṃsāraṃ maccudheyyaṃ suduttaraṃ bahuggiḥi dhammacakkhuṃ visodhessanti te tadā dasahi puññakiriyāhi tihi sucaritehi ca āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava na sakkā sabbaso vattum ettakaṃ iti vā yasaṃ <sup>3</sup> accantasukhitā niccaṃ tasmaṃ gate kālasampade mahāyasaṃ sukhenaṇṇāpi āyuvannaṇṇabalena ca dibbasampatti vā tesam mānussānaṃ bhavissati anubhuttvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ te pacchā sukhitā yeva nibbisant' āyusaṃkhaṃ asitvassasahassāni tadā āyu bhavissare tāvata tiṭṭhamāno so tāressati jane bahū paripakkamānase satte bodhayitvāna sabbaso avasesāditṭhasaccānaṃ <sup>4</sup> maggāmaggaṃ anusāsiyā dhammokkaṃ dhammanāvaṇ ca dhammādāsaṇ ca osadhaṃ <sup>5</sup> sakkaccena hi sattā <sup>6</sup> ṭhapetvā āyatim jino saddhim sāvakaṃghena katakieccena tādinā jalitvā aggikkhandho va nibbāyissati so jino parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti vassasatasahassāni asiti c'eva saḥassako tato paraṃ antaradhānaṃ loke hessati dāruṇaṃ evaṃ aniccā saṃkharā adhuvā tāvakālikā ittarā <sup>7</sup> bhedaṇā c'eva jajjarā rittakā bhavā	123 124 125 126 127 128 129 130 131 132 133 134 135
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<sup>1</sup> C. pāṭihāriyaṃ.<sup>2</sup> C. oṇi kehi.<sup>3</sup> C. sāsahaṃ.<sup>4</sup> C. diṭṭhiṃ.<sup>5</sup> C. osatṭhaṃ<sup>6</sup> C. so satthā.<sup>7</sup> C. itarā.

\* 127. ETTAKAṃ ITI VĀYASAN 'ti tassa bhagavato parivārasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampattikan 'ti sabbakārena vattum nasakkā.



tucchamutṭhi samā suññā saṃkhārā bālalāpanā <sup>1</sup>  
 na kassaci vaso tattha vattati <sup>2</sup> iddhimassa pi 136  
 evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate  
 dullabho purisajāṇño na so sabbattha jāyati  
 yattha so jāyati dhiro taṃ kulam sukhā edhati 137  
 tasmā <sup>3</sup> metteyyabuddhassa <sup>4</sup> dassanattāya vo idha  
 ubbiggamānasā suttum <sup>5</sup> karotha viriyam dāham 138  
 ye keciḍha <sup>6</sup> katakalyāṇā appamādevihārino  
 bhikkhū bhikkhuniyo c'eva upāsakā upāsikā 139  
 mahantaṃ buddhasakkāram <sup>7</sup> ulāram abhipūjayam  
 dakkhanti <sup>8</sup> bhadrasamittiṃ <sup>9</sup> tasmim kāle sadevakā 140  
 caratha brahmacariyam detha dānam yathāraham <sup>10</sup>  
 uposatham upavasatha <sup>11</sup> mettam bhāvētha sādhuḥkam 141  
 appamādaratā hotha puññakriyāsu <sup>12</sup> sabbadā  
 idh' eva katvā kusalam dukkhass' antam karissathā 'ti 142

anāgatavamso niṭṭhito.

<sup>1</sup> C. bala°.

<sup>2</sup> C. pava°.

<sup>3</sup> B. tassa.

<sup>4</sup> B. °ddham.

<sup>5</sup> B. °tṭhu.

<sup>6</sup> B. keci.

<sup>7</sup> B. °tthāram.

<sup>8</sup> B. dakkhanti.

<sup>9</sup> B. °pamittiṃ.

<sup>10</sup> B. mahā°.

<sup>11</sup> B. °vasa.

<sup>12</sup> B. C. kiri°.

# Gandha-Vam̐sa."

EDITED BY

PROFESSOR MINAYEFF

OF ST. PETERSBURG.

THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pāli text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator:

seṭṭham sajjanasevitam khemantabhūmanāyakam |  
yatindaggaṃ dhammaṃ saṅghaṃ vandāmi sirasā m-ahaṃ ||  
ma-kāra-vipulā pathyāgāthā.  
saṃgītāpotthakārūḷhā vaṇṇitā gandhakārakā |  
yācerā santavaṃsassa pālakā mama garuno | pathyāvaṭṭam.  
hatantarāyam icc eva yaṃ gandhavaṃsajotakam |  
ajānaṃ saramandehi tasmā lekham tam nissayaṃ . . pathyā.  
sugatagatagavesiditṭhijupaṇṇākāmino |  
khanṭimettādupettassa niveravhassa uyyojaṃ | sakāra  
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.<sup>1</sup>

namo tassa bhagavato arahato sammāsambuddhassa.  
namassitvāna sambuddham aggavamsaparamparam |  
natvāna dhammam buddhajam saṅghaṇ cāpi niraṅgaṇam ||  
gandhavams' upanissāya gandhavamsam pakatṭhissam |  
tipiṭakasamāhāram sādḥūnam jaṅghadāsakam |  
vimatinodam ārabham tam me supātha sādḥavo ||  
sabbam pi buddhavacanam vimuttirasahetukam |  
hoti ekavidham yeva tividham piṭakena ca ||  
tam ca sabbam pi kevalam pañcavidham nikāyato |  
aṅgato ca navavidham dhammakkhandhagaṇanato |  
caturāsitisahassadhammakkhandhapabhedanam<sup>2</sup> 'ti ||

katham piṭakato. piṭakam hi tividham hoti. vinayapiṭakam abhidhammapiṭakam suttantapiṭakan'ti.

tattha katamam vinayapiṭakam. pārājikakaṇḍam pācittiyakaṇḍam mahāvaggakaṇḍam cullavaggakaṇḍam parivārakaṇḍan'ti. imāni kaṇḍāni vinayapiṭakam nāma.

katamam abhidhammapiṭakam. dhammasaṅgaṇipakaraṇam vibhaṅgapakaraṇam dhātukathāpakaraṇam paññattipakaraṇam kathāvatthupakaraṇam yamaka-pakaraṇam paṭṭhānapakaraṇam. imāni satta pakaraṇāni abhidhammapiṭakam nāma.

katamam suttantapiṭakam nāma. sīlakkhandhavaggādikam avasesam buddhavacanam suttantapiṭakam nāma.

<sup>1</sup> This list is published in my book "Buddhism," I., p. 68.

<sup>2</sup> U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakanikāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo<sup>1</sup> 'ti ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā silakkhandhavaggādikā |  
yassa bhavanti so yeva dīghanikāyonāmahoti ..

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tisu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaḍḍhasatasuttantā dvisuttam yassa santi so |  
majjhimanikāyo nāma mūlapaṇṇāsa-ādiko<sup>2</sup> 'ti ..

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañcavaggā samyuttanikāyo nāma. imesu pañcasu vaggesu dvāsaṭṭhi sattasatādhikasattasuttasahassāni honti.

dvāsaṭṭhisattasatāni sattasahassakāni ca |  
suttāni yassa honti so sagāthādhikavaggiko |  
samyuttanikāyo nāma viditabbo viññūnā'ti ..

katamo aṅguttaranikāyo. ekkaniṣṭhapaṭo dukkanipāto tikkaniṣṭhapaṭo catukkanipāto pañcanipāto chakkanipāto sattaniṣṭhapaṭo aṭṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasanipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |  
sattapaṇṇāsādhikāni suttāni yassa honti |  
so aṅguttaranikāyo'ti ekanipātādiko'ti ..

<sup>1</sup> M. pāvi°.

<sup>2</sup> M. pannā samā°.

- katamo khuddakanikāyo. khuddakapāṭho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavaṃso cariyāpīṭakam vinayapīṭakam abhidhammapīṭakan'ti ayaṃ khuddakanikāyo. imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni niddiṭṭhāni mahesinā |  
nikāye pañcame ramme khuddako'ti visuto'ti ||.

katham aṅgato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallan'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese kbandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena saṃyuttake sakalo pi sagāthāvaggo geyyan'ti veditabbam sakalam abhidhammapīṭakam nigāthakam suttam ca. yañ ca aññam pi atṭhahi aṅgehi asaṅgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisaṃyuttā dve asītisuttantā udānan'ti veditabban'ti. vuttam h'etam bhagavatā'ti ādinayapavatto dvādasuttarasatasuttantā itivuttakan'ti veditabbā. apanṇakajātakādīni paṇṇāsādhikāni pañcajātakasatāni jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi<sup>1</sup> iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisaṃyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammādiṭṭhisakkapaṇhāsamkhārabhājanīyamahāpupphama-suttantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhā-pucchitasuttantā vedallan'ti veditabbam.

katamāni caturāsītīdhammakkhandhasahassāni. dujānā'ti.

<sup>1</sup> M. ānandeti.

caturāsītīdhammakkhandaṣaṣṣāṇi sace vitthārena kathissaṃ atipapañco bhavissati tasmā nayavasena kathissāmi. ekaṃ vatthūṃ eko dhammakkhando ekaṃ nidāuṃ eko dhammakkhando ekaṃ paṇhāpucchanaṃ eko dhammakkhando ekaṃ paṇhāvisajjanaṃ eko dhammakkhando.

caturāsītīdhammakkhandaṣaṣṣāṇi kena bhāsītāni katha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim atthaṃ bhāsītāni kena dhāritāni kenābhatāni kim atthaṃ pariyāpuṇitabbānīti ayaṃ pucchā uddharitabbā. tatrāyaṃ visajjanā. kena bhāsītānīti buddhena ca buddhānubuddhehi ca bhāsītāni. kattha bhāsītānīti. devesu ca manussesu ca bhāsītāni. kadā bhāsītānīti bhagavato dharmānakāle ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggiyādike veneyyabandhave ārabba bhāsītāni. kim atthaṃ bhāsītānīti vajjaṃ ca avajjaṃ ca ñatvā vajjaṃ paḥāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammika-samparāyikatte sampāpunitum. kena dhāritānīti. anubuddhehi c'eva sissānussissehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim atthaṃ pariyāpuṇitabbānīti vajjaṃ ca avajjaṃ ca ñatvā vajjaṃ paḥāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasamparāyikatte sampāpunitum karuṇāya<sup>1</sup> ābhatāni<sup>1</sup>. te<sup>1</sup> sadevatāya nibbānapariyante diṭṭhadhammikasamparāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpuṇitabbāni dhāretabbāni vācetaḥḥāni sajjhayaṃ kātābhanīti.

iti cullagandhavamse piṭakattayadīpako nāma  
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi aṭṭhakathācariyā atthi gandhakāraḥācariyā atthi tividhanāmakācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā khīṇāsavā pañcannaṃ nikāyānaṃ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ<sup>2</sup> anavasesaṃ karimāsu<sup>3</sup>. dutiyasamgāyanāyaṃ satta satā

<sup>1</sup> M. omits.

<sup>2</sup> M. sodhanam.

<sup>3</sup> M. kiccaṃ.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu.  
tatiyasamgāyanāyaṃ sabhassamattā khīṇāsavā tesam yeva  
saddatthādikaṃ kiccaṃ puna karimṣu. icc evaṃ dve  
satādhikā dvesabhassakhīṇāsavā mahākaccāyanam  
ṭhapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakārakācariyā. mahābuddhaghosā-  
dayo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmākācariyā. mahākaccāyanano tivi-  
dhanāmo.<sup>1</sup>

katame gandhe kaccāyanena katā. kaccāyanagan-  
dho mahāniruttigandho cullaniruttigandho  
nettigando peṭakopadesagando vaṇṇanīti-  
gandho<sup>2</sup> 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi<sup>3</sup> katā. gandhācariyo kurun-  
dīgandham nāma akāsi. aññataro ācariyo mahāpac-  
cariyam nāma aṭṭhakatham akāsi. aññataro ācariyo  
kurundīgandhassa aṭṭhakatham akāsi. mahābud-  
dhaghoso nāmācariyo visuddhimaggo dīghani-  
kāyassa sumañgalavilāsīnī nāma aṭṭhakathā maj-  
jhimanikāyassa papañcasūdanī nāma aṭṭhakathā sam-  
yuttanikāyassa sārattthapakāsanī nāma aṭṭhakathā  
aṅguttaranikāyassa manorathapūraṇī nāma aṭṭha-  
kathā pañcavinayagandhānam samantapāsādikā  
nāma aṭṭhakathā sattaabhidhammagandhānam para-  
matthakathā nāma aṭṭhakathā pātimokkhasamkhāya-  
mātikāya kaṇkhāvitaraṇī nāma aṭṭhakathā dham-  
mapadassa aṭṭhakathā jātakasa aṭṭhakathā  
khuddakapāṭhassa aṭṭhakathā apadānassa  
aṭṭhakathā 'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo  
uttaravinicchayo abhidhammāvātāro bud-

<sup>1</sup> U. tividhā°.

<sup>2</sup> M. omits.

<sup>3</sup> M. °riyena'ti. On these six books, see Sāsana-vamsa-  
dīpa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atthakathā'ti ime cattāro gandhā akāsi.<sup>1</sup>

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlaṭṭikam nāma ṭikam akāsi.<sup>2</sup>

dhammapālācariyo nettipakaraṇatthakathā itivuttakaatthakathā udānatthakathā cariyāpiṭakakathā theragāthātthakathā vimānavātthussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma ṭikā dīghanikāyātthakathādīnam catunnam atthakathānam līnatthapakāsinī nāma ṭikā jātakatthakathāya līnatthapakāsinī nāma ṭikā nettithakathāya ṭikā buddhavamsatthakathāya paramatthadīpanī nāma ṭikā abhidhammatthakathāya ṭikāya līnatthavaṇṇanā nāma anuṭikā'ti ime cuddasamatte gandhe akāsi.<sup>3</sup>

dve pubbācariyā niruttimañjūsā nāma cullaniruttiṭikā ca mahāniruttisamkhepaṇ ca akāmsu.

mahāvajirabuddhi<sup>4</sup> nāmācariyo vinayagaṇḍhi nāma pakaraṇam akāsi.<sup>5</sup>

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhiṭikam summapaṇcasuttaṇ<sup>6</sup> ceti tivīdhapakaraṇam akāsi.

ānandācariyassa jeṭṭhasisso culladhammapālo nāmācariyo saccasamkhepaṇ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī<sup>7</sup> vimat-

<sup>1</sup> S.v.d. 1195-1199.

<sup>2</sup> S.v.d. 1217.

<sup>3</sup> S.v.d. 1191-1193, and 1231, 2.

<sup>4</sup> M. vacirabuddhikāyo.

<sup>5</sup> S.v.d. 1200, 1201.

<sup>6</sup> See below p. 70.

<sup>7</sup> M. mohacheo.



icchedanī buddhavamso anāgatavamso'ti  
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani  
nāma paṭisambhidāmaggassa aṭṭhakatham akāsi. (S.v.d.  
1196.)

dīpavamso bodhivamso cullavamso mahā-  
vamso paṭisambhidāmaggaṭṭhakathāya gandhi ceti  
ime pañca<sup>1</sup> gandhā ācariyehi<sup>2</sup> viṣum viṣum katā.

navo mahānāmo nāmācariyo mahāvaṃsam cul-  
lavamсам nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammaṭṭhitikam  
nāma mahānidhesassa aṭṭhakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-  
ṇam nāma byākaraṇam akāsi. (S.v.d. 1251.)

samgharakkhitō nāmācariyo subodhālamkā-  
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma  
pakaraṇam sambandhacintā<sup>3</sup> nāma<sup>3</sup> pakara-  
ṇam<sup>3</sup> khuddasikkhāya<sup>3</sup> navatīkam<sup>3</sup> akāsi.

dhammasirī nāmācariyo khuddasikkham  
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhātīkā  
ceti ime dve gandhā dve'ācariyehi viṣum viṣum katā.

anuruddho nāmācariyo paramatthaviniccha-  
yam nāmarūpaparicchedam abhidhamm-  
atthasaṃgahapakaraṇam ceti tividham paka-  
raṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemaṃ nāma pakaraṇam  
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaṭṭhakathāya sāratt-  
hādīpanī nāmatīkam vinayasamgahapakaraṇam  
vinayasamgahassa tīkam āṅguttaraṭṭhakathāya sāratt-  
hamañjūsam nāma tīkam pañcakaṇṇi ceti ime  
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayaṭṭhamañ-

<sup>1</sup> M. cha.

<sup>2</sup> M. mahāo.

<sup>3</sup> M. omits.

jūsaṃ nāma kaṅkhāvitarāṇiyā ṭikāṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānapṭṭadīpikāṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṇassa ṭikā vuttodayavivaraṇaṃ sumaṅgalapasādanī nāma khuddasikkhāya ṭikā sambandhacintāya ṭikā bālāvatāro moggallānabyākaraṇassa pañcikāya ṭikā yogavinicchayo vinayavinicchayaṇassa ṭikā uttaravinicchayaṇassa ṭikā nāmarūpaparicchedassa ṭikā saddatthassa padarūpavibhāvanāṃ khemapakaraṇassa ṭikā sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya ṭikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa ṭikā ceti imā atthārassa gandhe akāsi.

sumaṅgalo nāmācariyo abhidhammāvatāragandhassa ṭikāṃ (S.v.d. 1227) abhidhammatthavikāsanī<sup>1</sup> abhidhammasaṃgahassa ṭikāñ ca abhidhammatthavibhāvanī<sup>2</sup> duvidhaṃ pakaraṇaṃ akāsi.

dharmakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhaṃkaro nāmācariyo jīnacāritāṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitarāṇiyā linatthapakāsinī nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalātadhātuvannaṇā sīhalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggagandhi abhidhammagandhi nettipakaraṇagandhi visuddhimaggacullaṭikā sotappamālinī<sup>2</sup> pasādanī okāsalokasūdanī subodhālaṃkāraṇassa navatīkā ceti ime vīsati gandhā

<sup>1</sup> M. omits.

<sup>2</sup> M. °ppahalini.

viśatācariyehi viṣuṃ viṣuṃ katā. saddhammasirī  
nāmācariyo saddatthabhedacintā nāma pakara-  
ṇaṃ akāsi.

devo nāmācariyo sumanaṅakūṭavaṇṇanā nāma  
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattagīnid-  
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

ratṭhapālo nāmācariyo madhurasavāhinī<sup>1</sup>  
nāma pakaraṇaṃ akāsi.

subhūtaṇḍano nāmācariyo līngatthaviva-  
raṇapakaraṇaṃ akāsi.

aggavaṃso nāmācariyo saddanītipakaraṇaṃ  
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-  
hāṭṭikaṃ nāma akāsi.

guṇasāgaro<sup>2</sup> nāmācariyo mukhamattasāraṃ  
taṭṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-  
ṭṭikaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-  
pakāsaṇaṃ nāma pakaraṇaṃ itī akāsi.

aññataro ācariyo gūḷhatthaṭṭikaṃ bālappabo-  
dhanaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddatthabhedacintāya majjhim-  
aṭṭikaṃ akāsi.

uttamo nāmācariyo bālāvatāraṭṭikaṃ līngat-  
thavivaraṇaṭṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddabhedacintāya navaṭṭikaṃ  
akāsi.

eko amacco abhidhānappadīpikāya ṭṭikaṃ daṇḍīpa-  
karaṇassa magadhabhūtaṃ ṭṭikaṃ kolad-  
dhajanassa sakatabhāsāya ṭṭikaṃ ca tividhaṃ  
pakaraṇaṃ akāsi.

dharmasenaṇḍapati nāmācariyo kārikaṃ etim-  
āsamidīpikaṃ manohārāṇ ca tividhaṃ pakara-  
ṇaṃ akāsi. (S.v.d. 1245.)

<sup>1</sup> M. °saṃgāhikitti.

<sup>2</sup> M. sāgaro.

aññatāro ācariyo kārīkāya tīkaṃ akāsi.

aññatāro ācariyo etimāsamidipikāya tīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkaṃ akāsi.

aññatāro ācariyo kaccāyanabhedāñ ca kaccāyanasāraṃ kaccāyanasārassa tīkañ ca tividdhaṃ pakaraṇaṃ akāsi.

navo medhamkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṅghadāsassa<sup>1</sup> tīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṃ tīkā vīnaya samuṭṭhānadīpanī gandhasāro paṭṭhānagaṇanānayo abhidhammatthasaṃgahassa saṃkhepapaṇṇanā navatīkā kaccāyanassa suttaniddeso pāṭimokkhavisodhanī ceti aṭṭha gandhe saddhammajotipālācariyo akāsi.

navo<sup>2</sup> vimalabuddhi<sup>3</sup> nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi<sup>4</sup> nāmācariyo saddasāratthajālīniyā tīkā vuttodayatīkā paramatthamañjūsā nāma abhidhammasaṃgahatīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭīkā ceti ime cha gandhe akāsi.

aññatāro ācariyo pañcapakaraṇatīkāya navānuṭīkaṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahatīkāya

<sup>1</sup> M. °sakass.

<sup>2</sup> M. omits.

<sup>3</sup> M. vemala°.

<sup>4</sup> M. navo vima°.

maṇisāramañjūsam nāma navānuṭikam dvāra-  
kathāya ṭikāya maṇidīpaṃ nāma navānuṭikam  
gaṇḍābharaṇaṃ ca mahānissaraṇaṃ ca jāta-  
visodhanaṃ ca iti ime<sup>1</sup> pañca gandhe<sup>2</sup> akāsi.

peṭakopadesassa ṭikam udumbaranaṃ mācariyo  
akāsi.

taṃ pana pakudhanagara vāsī<sup>3</sup> abhidhammasaṃ-  
gahassa ṭikā catubhānavārassa aṭṭhakathā mahā-  
sārapakāsani mahādīpani sārattadīpani<sup>4</sup>  
gatipakaraṇaṃ<sup>5</sup> hatthasāro<sup>6</sup> bhummasaṃ-  
gaho bhummaniddeso dasavatthu kāyavira-  
tiṭikā jotanaṃ nirutti vibhattikathā sadd-  
hammapālini<sup>7</sup> pañcagativannaṃ bālacitta-  
pabodhani dhammacakkasuttassa navatṭh-  
akathā daṇḍadhātupakaraṇassa<sup>8</sup> ṭikā ceti ime  
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.  
katamāni. saddhammapālanam<sup>9</sup> bālappabodh-  
anapakaraṇassa ṭikā ca jinālamkārapakara-  
ṇassa navatṭikā ca līngatthavinicchayo pā-  
ṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ  
kathāvivaraṇaṃ samantapāsādikavivara-  
ṇaṃ abhidhammatthasaṃgahavivaraṇaṃ  
saccasaṃkhepavivaraṇaṃ saddatthabhed-  
cintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ  
abhidhammatthasaṃgahassa ṭikāvivaraṇaṃ  
mahāvessantarajātakassa vivaraṇaṃ sakkā-  
bhimatam mahāvessantarajātakassa navatṭ-  
hakathā paṭhamasaṃbodhi lokanīti ca bu-  
ddhaghosācariyanidānaṃ milindapaṇḍhava-  
ṇṇaṃ caturārakkhāya aṭṭhakathā sadda-  
vuttipakaraṇassa navatṭikam icc evaṃ pañca-  
visati pamāṇāni laṅkāpādīsu thānesu paṇḍitehi katāni  
aheṣuṃ. sambuddhe gāthā ca naradeva nāma gāthā ca

<sup>1</sup> M. omits.<sup>2</sup> M. pakuvana°.<sup>3</sup> U. omits.<sup>4</sup> U. omits.<sup>5</sup> M. hatthasāgarā.<sup>6</sup> M. saddadhamma°.<sup>7</sup> U. omits.<sup>8</sup> M. °yanam°.

yadā have cīvaratthi gāthā ca vīsati ovādagāthā  
 ca dānasatthari sīlasatthari sabbadānavan-  
 nanā anantabuddhavanṇanāgāthā ca aṭṭhāvī-  
 sati buddhavandanāgāthā ca atītānāgatapac-  
 cuppannabuddhavanṇanāgāthā ca asītima-  
 hāsāvakaavanṇanāgāthā ca nāvahāraguṇav-  
 aṇṇā cā'ti ime buddhapaṇāmagāthāyo paṇḍitehi  
 laṅkādīpādīsu ṭhānesu katā ahesuṃ.

iti cullagandhavamse gandhakārakācariyadīpako  
 nāma dūtiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkādīpikā-  
 cariyā. katame jambudīpikācariyā katame laṅkādīpikā-  
 cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-  
 raṭṭhe ujjenīnagare candapaccotasa nāma  
 rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-  
 saṃ pahāya satthu sāsane pabbajjivā heṭṭhāvuttapakāre  
 gandhe akāsi.

mahāaṭṭhakathācariyo mahāpaccarikācariyo ca  
 mahākūṇḍikācariyo aññatarācariyehi ime pañ-  
 cāriyo laṅkādīpikācariyo nāma tehi buddhaghosāca-  
 riyassa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira  
 magadharatṭhe saṃgāmarañño<sup>1</sup> purohitassa kesī<sup>2</sup>  
 nāma brahmanassa putto satthu sāsane pabbajjivā laṅkā-  
 dīpaṃ gato heṭṭhāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-  
 apālācariyo dve pubbācariyā mahāvajirabuddh-  
 ācariyo cullavajirabuddhācariyo dīpaṃka-  
 rācariyo culladhammapālācariyo kassapā-  
 cariyo'ti ime dasācariyā jambudīpikā heṭṭhā vuttappa-  
 kāre gandhe akāsu.

mahānāmācariyo aññatarācariyo cullanā-  
 mācariyo upasenācariyo moggallānācariyo  
 saṃgharakkhitācariyo vācissarācariyo<sup>3</sup> vu-

<sup>1</sup> M. sosaṅkamo°.

<sup>2</sup> M. ghosī.

<sup>3</sup> M. omits.

ttodayakācariyo<sup>1</sup> dhammapālācariyo aññatarā dvācariyā<sup>1</sup> anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācītassa<sup>1</sup> pācariyo<sup>1</sup> sumañgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo<sup>2</sup> cullabuddhaghosācariyo sārīputtācariyo<sup>2</sup> ratthapālācariyo<sup>1</sup>ti ime eka paññāsācariyā<sup>2</sup> laṅkāḍīpikācariyā nāma.

subhūtacandanācariyo<sup>3</sup> aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo<sup>3</sup> ṇānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturāṅgabalamaḥāmacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvāraṇṇo ca saddhammaguruācariyo sārīputtācariyo dhammābhīnandācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo<sup>4</sup> saddhammapālācariyo navo vimalabuddhācariyo iti ime tevisati<sup>5</sup> ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāṃsu.

navo vimalabuddhācariyo jambudīpiko hetthā vuttappakāre gandhe paṇṇanagare<sup>6</sup> akāṃsu. aññatarācariyo ariyavaṃsācariyo<sup>1</sup>ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avantipure akāṃsu.

aññatarā visatācariyā jambudīpikā hetthā vuttappakāre gandhe kiṇṇicipuranagare akāṃsu.

iti cullagandhavaṃse ācariyānaṃ saṃjātataṭṭhānadīpiko  
nāma tatiyo paricchedo.

<sup>1</sup> U. omits.

<sup>2</sup> U. omits.

<sup>3</sup> M. °candāca°.

<sup>4</sup> M. cīvarā°.

<sup>5</sup> U. omits.

<sup>6</sup> M. paṇṇya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā<sup>1</sup> āyācanena katame<sup>2</sup> anāyācanena katā.

mahākaccāyanagandho mahā aṭṭhakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagandhassa aṭṭhakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsanavuddhyatṭhāya<sup>3</sup> saddhammatṭhitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃghapālena nāma āyācitenā buddhaghosācariyeno kato.

dighanikāyassa aṭṭhakathāgandho dāṭṭhānāmena saṃghattherena āyācitenā buddhaghosācariyena kato. majjhimanikāyassa aṭṭhakathāgandho buddhamittānāmena therena āyācitenā buddhaghosācariyena kato.

saṃyuttanikāyassa aṭṭhakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa aṭṭhakathāgandho bhaddanta nāmattherena saha ājīva kenā āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma aṭṭhakathāgandho buddhasirī nāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ aṭṭhakathāgandho cullabuddhaghosonāma bhikkhūnā āyācitenā buddhaghosācariyena kato.

dharmapadassa aṭṭhakathāgandho kumārakassapa nāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa aṭṭhakathāgandho atthadassībuddhamittābuddhapīyasamkhātehi tihi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa aṭṭhakathāgandho suttanipātassa aṭṭhakathāgandho attano matiyā buddhaghosācariyena katā.

<sup>1</sup> U. gandhe.    <sup>2</sup> U. adds gandhe.    <sup>3</sup> M. °ne jahana°.



apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañ-  
cahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhassa aṭṭhakathā kaṅkhāvitaranīgandho attano  
matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-  
gandho attano sissena buddhasīhena<sup>1</sup> nāma therena  
āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkhapālena nāma the-  
rena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena su-  
mati nāmattherena āyācitenā buddhadattācariyena kato.

buddhavamsassa aṭṭhakathāgandho ten'eva buddha-  
sīha nāmattherena āyācitenā buddhadattācariyena kato.

jinālaṃkāragandho saṃghapālāttherena āyācitenā  
buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlaṭīkā nāma ṭīkāgandho  
buddhamittānāmattherena āyācitenā ānandācariyena  
kato.

nettipakaranassa aṭṭhakathāgandho dharmmarakkhi-  
tānāmattherena āyācitenā dhammapālācariyena kato.

itivuttakatthakathāgandho udānatthakathāgandho cariyā-  
piṭakatthakathāgandho theragāthakatthakathāgandho therī-  
gāthakatthakathāgandho vimānavatthupetavatthutthakathā-  
gandho ime satta gandhā attano matiyā dhammapālā-  
cariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena  
āyācitenā dhammapālācariyena kato.

dīghanikāyatthakathādīnaṃ catunnaṃ aṭṭhakathānaṃ  
ṭīkāgandho abhidhammatthakathāya anuṭīkāgandho jāta-  
katthakathāya ṭīkāgandho niruttipakaranatthakathāya  
ṭīkāgandho buddhavamsatthakathāya ṭīkāgandho'ti ime  
pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

niruttimanjūsā nāma cullaṭṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsasaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimala buddhiācariyena kato.

rūpasiddhigandhassa ṭikāgandho sampapañcasatti<sup>1</sup> ca attano matiyā dipaṃkarācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisaṃbhidaṃmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo<sup>2</sup> vaṃso<sup>2</sup> gandho<sup>2</sup> attano matiyā<sup>2</sup> cullamahānāmācariyena<sup>2</sup> kato.

saddhammapajjotikā nāma mahāniddeśassaṭṭhakathāgandho devena nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālamkāro nāma gandho vuttodayo<sup>3</sup> nāma<sup>3</sup> gandho<sup>3</sup> attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato<sup>4</sup>).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

<sup>1</sup> U. sammapañca°.—See p. 60.

<sup>2</sup> U. omits.

<sup>3</sup> M. omits.

<sup>4</sup> U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visum katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitattherena āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhānāmena<sup>1</sup> upāsakena āyācitenā anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadipani nāma vinayaṭṭhakathāya ṭikāgandho vinayasamgahagandho vinayasamgabhassa ṭikāgandho aṅguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkamabāhuna<sup>2</sup> mena laṅkādīpissarena raññā āyācitenā sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇiyā vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāma<sup>3</sup> ttherena āyācitenā buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena<sup>2</sup> kato.

subodhālaṃkāraṇassa mahāsīmā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumaṅgale<sup>2</sup> na āyācitenā vācissarena kato.

sambandhacintāṭīkā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumaṅgalabuddhamittamāhākassa paṣaṃkhātehi tīhi therehi ca dhammakittī nāma upāsakena vāniccābhātu<sup>3</sup> upāsakena<sup>3</sup> āyācitenā vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanāṃ khemapa-karaṇassa ṭikā sīmālaṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissarena katā.

<sup>1</sup> M. nampa.

<sup>2</sup> U. mogga°.

<sup>3</sup> U. omits.

abhidhammāvatārassa ṭikā abhidhammatthasaṃgahassa ṭikā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasaṃgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvapaṇṇanā nāma pakaraṇaṃ laṅkāḍīpissarassa rañño senāpatiāyācitenā dhammakittināmācariyena katam.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkāracariyena katam.

jinālaṃkāro jinālaṃkārarassa ṭikā attano matiyā buddhara-kkhitācariyena katā.<sup>1</sup>

anāgatavamsassa aṭṭhakathā attano matiyā upatis-sācariyena katā.

kaṅkhāvitaraniyā līnatthapakāsini nāma ṭikā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvapaṇṇanā sihalavatthu dhammaḍipako ratipattisaṃgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanavaṭikā sotappamālini pasādajānaṇi okāsaloko subodhālaṃkārarassa navaṭikā ceti ime vīsati gandhā attano matiyā visatācariyehi viṣuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena<sup>2</sup> kato.

sumanakūṭavapaṇṇaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena katam.

sotattagimahaṇidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena katam.

madhurasavāhini nāma pakaraṇaṃ attano matiyā ratthapālācariyena katam.

līngatthavivaranaṃ nāma pakaraṇaṃ attano matiyā subhūta canda nācariyena katam.

saddanītipakaraṇaṃ attano matiyā aggavamsācariyena katam.

nyāsapakaraṇassa mahāṭikā nāma ṭikā attano matiyā vimalabuddhācariyena<sup>3</sup> katā.

<sup>1</sup> M. adds amatāre nāma.

<sup>2</sup> M. saddha°.

<sup>3</sup> M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.  
mukhamattasārassa ṭikā sutasampannakyaevānāmena  
dhammarājino <sup>1</sup> gurusaṃghattherena āyācitenā  
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-  
cariyena katā.

liṅgattavivaraṇapakāsakam nāma pakaraṇam attano  
matiyā nānasāgarācariyena katam.

gūḷhatthaṭikā bālappabodhanam ca iti duvidham pakara-  
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-  
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.  
saddabhedacintāya navā ṭikā attano matiyā aññatarāca-  
riyena katā.

abhidhānappadīpikāya ṭikā daṇḍīpakaraṇassa magad-  
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā sīhasū-  
raṇāmarāñño ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena  
āyācitenā ca ten'eva amaccena <sup>2</sup> katā.

kārikā nāma pakaraṇam nānagammbhīraṇāmena  
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇam manohārañ ca attano  
matiyā ten'eva dhammasenāpatācariyena katām.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya ṭikā attano matiyā aññatarācariyena  
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam  
ca attano matiyā kyācā nāma raññā katā.<sup>3</sup>

saddavuttīpakāsakam <sup>4</sup> nāma pakaraṇam aññatarena bhi-  
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttīpakāsakassa ṭikā attano matiyā sārīputtācari-  
yena katā.

<sup>1</sup> U. rājino.

<sup>2</sup> M. mahāma°.

<sup>3</sup> M. dhammarājassa gurunā aññatarācariyena katam.

<sup>4</sup> M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca <sup>1</sup> kaccāyanasārassa  
 tīkā cā'ti tividham <sup>2</sup> pakaraṇaṃ attano matiyā dhammā-  
 nandācariyena <sup>3</sup> kataṃ. (S.v.d. 1250.)

lokadīpakasāraṃ nāma pakaraṇaṃ attano matiyā navena  
 medhamkarācariyena kataṃ.

lokupattipakaraṇaṃ attano matiyā aggapaṇḍitācariyena  
 kataṃ.

jaṅghadāsakassa magadhabhūtā tīkā attano matiyā va-  
 jīrācariyena <sup>4</sup> katā.

mātikatṭhadīpanī abhidhammatthasaṃgahavaṇṇanā sī-  
 mālaṃkāraṇassa tīkā gaṇḍhisāro paṭṭhānagaṇanānayo cā'ti  
 ime pañca pakaraṇāni attano matiyā saddhammajotipālā-  
 cariyena katā.

saṃkhepavaṇṇanā parakkama bhāvanāmena jam-  
 budīpissarena raññā āyāciten'eva saddhammajotipālā-  
 cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-  
 cārittherena āyācitenā saddhammajotipālācariyena  
 kato.

vinayasamuṭṭhānadīpanī nāma pakaraṇaṃ attano gu-  
 runā saṃghattherena āyāciten'eva saddhammajoti-  
 pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare <sup>5</sup> katāni saṃ-  
 khepavaṇṇanā yeva laṅkādiṇe katā.

abhidhammapaṇṇarasatṭhānavavaṇṇanaṃ nāma pakara-  
 ṇaṃ attano matiyā navena vimalabuddhācariyena kataṃ.

saddasāratthajālinī nāma pakaraṇaṃ attano matiyā  
 nāgītācariyena <sup>6</sup> katā. (S.v.d. 1249.)

saddasāratthajāliniyā tīkā panyanagare rañño gurunā  
 saṃgharājena āyācitenā ten'eva vimalabuddhācari-  
 yena katā.

vuttodayassa tīkā abhidhammatthasaṃgahassa tīkāya  
 paramatthamañjūsā nāma anuṭīkā dasagaṇḍhivaṇṇanā  
 nāma pakaraṇaṃ magadhabhūtaṃ vidaggaṃ vidadhimuk-

<sup>1</sup> M. omits.

<sup>2</sup> M. diviḍham.

<sup>3</sup> M. aññatṛā°.

<sup>4</sup> M. cīvarācīvarena.

<sup>5</sup> M. mukkā°.

<sup>6</sup> U. nāgītena.

hamañḍanassa <sup>1</sup> ṭikā cā'ti imāni pañca <sup>2</sup> pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.<sup>3</sup>

pañcapakaraṇaṭṭikāya navānuttikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anuttikā maṇidīpaṃ nāma dvāra-kathāya anuttikā jātakavisodhanañ ca gaṇḍābharaṇaṃ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbaranāmācariyena makuvanagare <sup>4</sup> katā.

catubhāṇavārassa aṭṭhakathā mahāsārapakāsini mahādīpanī sārattadīpanī gatipakaraṇaṃ hatthasāro bhummasaṃgaho bhummaniddeso dasavatthu kāyaviratitṭikā jotanaṃ nirutti vibhattikathā saddhammapālinī pañcagativapaṇṇanā bālacittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhātupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭṭikā ca jinālaṃkāraṇassa navatṭikā ca liṅgattavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgatṭhakatāvivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimaṇaṃ mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokanīti buddhaghosācariyanidānaṃ milindapaṇḍhavaṇṇanā caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsanaṇṇassa jutiyaṃ ca saddhammassa tṭhitiyaṃ ca laṅkādīpādīsu viṣuṃ viṣuṃ ācariyehi katāni.

sambuddhe gāthā <sup>5</sup> ca -la- navahāraguṇapaṇṇanā cā'ti ime buddhapaṇāmādikā gāthāyo attano attano buddhaguṇapakāsanatthāya attano paresaṃ ca anantapaññāpavattanatthāya ca paṇḍitehi laṅkādīpādīsu tṭhānesu viṣuṃ viṣuṃ katā.

iti cullagandhavaṃse gandhakārakācariyadīpako  
nāma catuttho paricchedo.

<sup>1</sup> U. omaṇḍassa.

<sup>2</sup> M. cattāri.

<sup>3</sup> M. vimala°.

<sup>4</sup> M. pakuto°.

<sup>5</sup> sambuddha.





kim atthaṃ āropitāni. dhammakkhandhānaṃ avidhaṃ-  
sanatthāya saddhammathitīyā sattahitāya aropitāni ¹.

tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |  
atṭhakathā ṭikā sabbe honti poṭṭhake ṭhitā  
tato paṭṭhāya te sabbe bhikkhū ādimahāgaṇā |  
poṭṭhakesu ṭhite yeva sabbe passanti sabbadā ||  
poṭṭhake āropanadīpikā niṭṭhitā.

¹ M. adds

dharamāno bhagavā amhākaṃ sugato dharo |  
nikāye pañca desesi yāva nibbānagamanā ..  
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |  
sabbe vācuggatā honti mahāpaññāsatiro (?) ..  
nibbute lokanāthamhi bhato (?) vassasataṃ bhavē |  
ariyā nariyā pi ca sabbe vācuggatā dhuvam  
tato paraṃ atṭhārasaṃ dvisataṃ vassagaṇanaṃ |  
sabbe puthujjanā c'eva ariyā ca sabbe pi te |  
manasā vacasā yeva vācuggatā sabbadā |  
duṭṭhagāmanirañño ca kālo vācuggato dhuvam |  
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) |  
tato paraṃhi rājā vaṃ tato cuto ca tusite |  
upparjji devaloke so devehi parivārīto ..  
saddhātisso'ti nāmena tassa kiṃ ninikolī to (?) |  
takoladdharatṭho hoti buddhasāsanampālako  
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |  
nikāye pañcavidhe va yāvā rañño manaṇā ..  
tato cuto sa rājā ca tusite upparjjati |  
devaloke ṭhito santo tadā vācuggatā tato |  
tassa puttā pi ahesuṃ anekā'va rajjaṃ gatā |  
anukkamena cutā te devalokamhi satā dhuvam |  
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—  
nikāye pañcavidhe va dhāraṇā va satimatā (?) |  
tato paraṃ poṭṭhakesu nikāyā pañca pi ṭhitā |  
tadā atṭhakathā ṭikā sabbe gandhā poṭṭhake gatā ||  
sabbe poṭṭhesu ye gandhā pāli-atṭhakathāṭikā |  
saṃṭhitā saṃṭhitā honti sabbe pi no nassanti te ||  
tadā te poṭṭhake yeva nikāyā pi ṭhitākhilā |

yo koci paṇḍito viro aṭṭhakathādikaṃ gandhaṃ karoti  
kārapeti vā tassa anantako hoti puññasamcayo anantako  
hoti puññānisamaṃ caturāsīticetiyasahassakaraṇasadiso ca-  
turāsītibuddharūpakaraṇasadiso caturāsītibodhirukkha-  
hassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kārapeti vā (so  
ca buddhavacanamaṃ karoti vā kārapeti vā) <sup>1</sup> yo ca buddhava-  
canamaṃ poṭṭhake lekhaṃ karoti vā kārapeti vā yo ca poṭṭha-  
kaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telaṃ vā  
cuṇṇamaṃ vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ  
kiñci navattamaṃ (?) poṭṭhakachidde anīṭṭhāya (?) yaṃ  
kiñci suttamaṃ vā) <sup>1</sup> kaṭṭhaphalakadvayaṃ poṭṭhakamaṃ vūha-  
natthāya yaṃ kiñci vattamaṃ vā poṭṭhakabandhanatthāya  
yaṃ kiñci yottamaṃ (vā poṭṭhakalāpapūtananatthāya yaṃ  
kiñci tavikaṃ (?) <sup>1</sup>) deti vā dāpeti vā yo ca haritālana  
vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭha-  
kamaṇḍanaṃ vā kaṭṭhaphalakamaṇḍanaṃ vā karoti vā  
kārapeti vā tassa anantako hoti puññasamcayo anantako  
hoti puññānisamaṃso caturāsīticetiyasahassakaraṇasadiso  
caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so  
sīlaguṇaṃ upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvannaḥbalupeto dhammakāmo bhava sadā |  
devamanussalokesu mahesakkho anāmayaḥ ||

tadā aṭṭhakathādīni bhavantīti vadanti ca ||  
parihāro paṇḍitehi vattabo'va  
laṅkāḍipissarañño'va saddhātissassa rājino ||  
vuttalaṅkāḍipissa issaro dhammiko dharo |  
tadā khīṇāsavassa rājino putta laṅkāḍipissa issaro  
dhammiko dharo ||  
tadā khīṇāsavā sabbe olokeṇti anāgatā khīṇāsavā  
passanti te duvaññe va puthujjano (?)  
sabbe pi te bhikkhu ādi bahutarā puthujjanaḥ |  
na sikkhisanti te pañca nikāye vācuggataṃ iti |  
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |  
saddhammacīvaraṭṭhāya (?) janānaṃ puñnatthāya ca ||

<sup>1</sup> U. omits.

bhavē nivattamāno so paññāvā susamāhito |  
 adhipaccaparivāro sabbasukkhādhigacchati  
 saddho vihārī hadayaññū<sup>1</sup> sa vihagato bhavē |  
 aṅgapaccāṅgasampanno ārohoparināhavā  
 sabbasattappiyo loke sabbattha pūjito bhavē |  
 devamanussasamcaro mittasahāyapālito ||  
 devamanussasamṇṇapatti anubhoti punappunam |  
 arahattaphalam patto nibbānam pāpuṇissati |  
 paṭisambhidā catasso abhiññā chabbidhe vare |  
 vimokkhe aṭṭhake seṭṭhe gamissati anāgate ||  
 tasmā hi paṇḍito poso sampassam hitam attano |  
 kāreyya sāmam gandhe ca aññe hi pa kārapaye ||  
 poṭṭhake ca gandhe pālīaṭṭhakathādike |  
 dhammamañjūsā gandhe ca lekham kare kārapaye ||  
 poṭṭhakam poṭṭhakamūlam ca telam cunṇathusam pi  
 ca |  
 pilotikādikam suttaṃ kaṭṭhaphaladvayam pi<sup>2</sup> ca ||  
 dhammapūtanatthāya<sup>3</sup> ca yaṃ kiñci mahagghavattaṃ |  
 dhammabandhanayottaṃ ca yaṃ kiñci ṭhapitaṃ pi<sup>4</sup> ..  
 dadeyya dhammavettaṃ pi vippasannena cetasā |  
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||

gandhakaralekhe lekhaṇanānisamsadīpanā  
 niṭṭhitā.

iti cullagandhavaṇṇase pakīṇṇakadīpako nāma pañcama  
 paricceedo.

so<sup>5</sup> haṃsārattajāto nandapañño'ti visuto |  
 saddhāsīlavirupeto dhammasāragavesano<sup>6</sup> ||  
 so yam.<sup>7</sup>

<sup>1</sup> M. hadaññū.—U. oḥato.

<sup>2</sup> M. oṭṭhayamhi.

<sup>3</sup> M. oṃadana°. <sup>4</sup> M. ca. <sup>5</sup> U. omits. <sup>6</sup> M. oṃrasa°.

<sup>7</sup> U. aham.—M. adds

bhogam tvāvidham

jinanuvayam pūram sabbadhammam vicinanto

visati missam gato ||

-sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham ganam bhitvā kāmānam abhimaddanam ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |  
 vasanto <sup>1</sup> taṃ manorommaṃ <sup>2</sup> piṭakattayasanaṅgahaṃ |  
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya <sup>3</sup> jaṅghadāsa-  
 kan'ti ||

iti pāmojjatthāyāraññavāsinaṃ nandapaññācariyena  
 kato cullagandhavamso  
 niṭṭhito.

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<sup>1</sup> U. adds araññavihāre.—M. gavesanto.

<sup>2</sup> M. vanārammaṃ.

<sup>3</sup> M. abhiya saṅghe.

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## Notes and Queries<sup>1</sup>

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopak-kalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo  
Atha etaṃ pisācañ ca bakkulañ c’ ātivattatī ti”  
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikaṃ. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foh fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

<sup>1</sup> Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "*Uvāsaga-dāso*" (ed. Hoernle, i. pp. 65-69):—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuna tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikataṭṭhāṇe. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhim balim paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddhaṃ katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatiti.' So pana yakkho ānubhāvasampanno kakkhalo pharusso tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āvitam karonti kālāna kalam balim upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacivaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikam bhavanaṃ pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṇaṃ na karoti, tasmā tumhe evaṃ jānātha, mayhaṃ pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisidana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantam atthamsu. Satthā tasmaṃ kālayuttam dhammiṃ katham kathesi. Tena vuttam Pāvāyam viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇam' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnam disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhī pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamitvā Bhagavantam payirupāsatu dhammaṃ ca suṇāhīti.' So tesam katham sutvā ime ekassa muṇḍakassa samaṇassa bhavane nisin-nabhāvam kathentīti kodhābhībhūto hūtvā—'ajja mayham tena samaṇena saddhiṃ saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utthahitvā dakkhiṇam pādam ukkhipitvā satthiyojanamattam kuṭam *[read akkamitam?]* dvidhā ahoṣi. Sesaṃ ettha yaṃ vattabbam Ālavakasutta-vaṇṇanāyaṃ āgata[na]yen' eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattum nikkhamanam pavesanaṃ ca. Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samaṇam palāpessāmīti' Vātaṇḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānaka rūpe bhūtagaṇe nimminitvā tehi saddhiṃ Bhagavantam upasaṅkamitvā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatthānato cālanam kātum nāsakkhi. Kevalam pana 'ayaṃ samaṇo mam anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittupattim nātva 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinno hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakarapaṭamasi, cakkhuviññānuppattivirahite bahalandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāteti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gantvā akkulo ti ādinā vā bhīsanam akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pabaṭṭha-bhāvaṃ. Tihi padehi bhayuppattiṃ eva dasseti. Upasaṅkamīti. Kasmā panāyaṃ evaṃ-adhiṭṭhāyo upasaṅkami? nanu pubbe attanā katabbavippakāraṃ akāsi? saccam akāsi. Tam pan' esa antobhavane khematthāne thirabhūmiyaṃ thitassa na kiñci kātuṃ sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā palāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmīti maññati, tattha thitattā ayaṃ hi samaṇo na bhāyatīti ēa.

Tikkhattuṃ akkulo pakkulo ti akkulapakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukarāṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ēa, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ atṭhabhāsavaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devaraṇṇo vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ēa avasesaṃ saddaṃ abhibhavantam iva

ca, kappa-vutthāṇa-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantāṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattum attano yakkhita-gajjitaṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmi.' Yassaṃ nicchāraṇena pabbatā-paṭikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatayato pi Hīmavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahuḍ eva bhayaṃ chambhitattāṃ lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhaviyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantāṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāraṇāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā a k k u l a - p a k k u l i k a ṃ a k ā s i ti saṅgahaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayaṃ pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekaṃ ekaṅganaṃ ti yasmā ekavāraṃ jātako patham upatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattaṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasīhavyagghādayo dutiyena aṇḍaja-āsīvisa-kaṇha-sap-pādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, aban te jīvitaḥārako imaṃ atthaṃ yakkho padañ ca yena dasseti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetum khepetum vināsetum ulati pavattatīti akkhulo, bhakkhutū ulatīti bhakkhulo . . . vadanti.

## AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phāliṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

## AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

## AGHĀVĪ.

“So ‘haṃ na sussaṃ asamadhurassa dhammaṃ ten’ amhi atṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

## AṆKETI.

“Imasmiṃ pana rukke ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente ambakaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *aṇkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taḍetvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

## AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanāṇi vippahāya

te accimanto va pabhāsanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇgāra*, a fire brand; *aṇgārī*, a portable fire-place. *Aṇgāraka*, the planet Mars (see Sum. p. 95).

## AṆGINĪ.

Aṇginī = aṇga-latṭhi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṇga-latṭhi = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

## ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatitṭhitvā accāvadati” (Suttav. II. p. 263).



*Accāvadati* (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

## ACCHUPETI.

"Atha kho so bhikkhu aggaḷaṃ acchupesi," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *acchupīyati* see Cullav. V. 9. 2.

*Acchupati* (ā+chup, not in Sanskrit), 'to insert, fit in.'

## AJAKARA.

"Tesam ajakaraṃ medaṃ accahāsi bahutāso" (Jāt. III. p. 484).

*Ajakara* = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

## AJJHA.

"Ajjhāgare," in one's own house (Aṅguttara III. 31). Sk. *ātmya*, through the forms *admya*, *adhya*?

## AJJHAPPATTO.

"Atha naṃ so sakuno ajjhappatto . . . ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakaṃ pahāya  
bahupphalaṃ kānanaṃ āvaseyya  
evam p'aham appadasse pahāya  
mahodadhiṃ haṃsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

*Ajjhappatta* (adhy-ā-prāp, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakunaṃ sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitapo ajjhappatto bhañji lohitaṃ tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

## AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jinācinnamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to *ajjhena* in the phrase *ajjhena-kujja* (Sutta N. II. 2. 4) = *niratthakāṇāṭṭhajanakagantha-pariyāpūṇana* (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as *kujja* = Sk. *kubja*, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

*Ajjhayana* = Sk. *adhyayana*.

## AJJHĀYAKA.

(1) “*Ajjhāyako pi ce assa tiṇṇaṃ vedāna pāragū*” (Thera G. v. 1171, p. 105).

“*Ajjhāyako mantadharo tiṇṇaṃ vedāna pāragu*” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “*Punadivase rājā supinajjhāyake pucchi*” (Suttav. I. p. 810).

In the first passage *ajjhāyaka* is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. *adhyāya*, ‘a reader, student’).

## AJJHIṬṬHA.

“*Atha kho Mahā-ariṭṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi*” (Suttav. I. p. 342; Mahāv. II. 15. 5).

*Ajjhiṭṭha* (*adhy-ish*, not in Sanskrit), ‘requested.’

## AJJHĀRŪHATI.

“*Ajjhārūhati dummedho*” (Saṃyutta XI. 1. 5).

*Ajjhārūhā rukkhā* (Jāt. III. p. 399, l. 14).

*Ajjhārūhati* (Sk. *adhy-ārūh*), ‘to increase, grow.’

*Ajjhārūha* = Sk. *adhyārūḍha*.

## AJJHUPAGACCHATI.

“*Dhanaṃ tūniṃ ca nikkhippa saññanaṃ ajjhupāgami*” (Jāt. II. p. 403).

*Saññanaṃ ajjho* = *pabbajjam upagato*; pp. *ajjhupa-gata* (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),  
 ‘to resort to, practise.’

## AJJHUPEKKHATI.

“Yam so attano orase piye putte. . . disvā ajjhu-  
 pekkhi” (Mil. p. 275). See *Āṅguttara* III. 27; p. 126-7;  
 III. 100. 13; *Sum.* p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from  
 root *iksh*), ‘to be indifferent, to disregard.’

## AJJHUPAHARATI.

“Yato ca so bahutaram bhojanam ajjhupāhari  
 tato tatth’ eva samsidi, amattaññu hi so ahu”

(*Jāt.* II. p. 293).

Ajjhupaharati = ajjho harati, ‘to eat’ (adhy-  
 upa-hṛi not in Sanskrit).

## AJJHUPETA.

“Suciram avanipālo saññamam ajjhupeto” (*Dāṭh.*  
 IV. v. 5; see *Jāt.* IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), ‘arrived  
 at, attained.’ See *AJJHUPAGACCHATI*.

## AJJHETI.

“Na so socati, nājjheti” (*Sutta* N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijj-  
 hāyati), ‘to long for,’ ‘covet’ (see *Dāṭh.* III. v. 81).

## AJJHOGĀHETI.

“Yadā āham bahāraññe suññe vivinakānane  
 ajjhogāhetvā viharāmi Akatti nāma tāpaso”

(*Car. Pit.* I. 9).

“Puriso nāvāya mahāsamuddo ajjhogāhitvā”  
 (sic) (*Mil.* p. 87). “Vanam ajjhogāhetvā” (*Ibid.* p. 300;  
*Jāt.* I. p. 7; *Suttav.* I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),  
 ‘to plunge into, to enter.’

## AJJHOPANNA.

“So tam piṇḍapātam gathito mucchito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see *ibid.* II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

## AJJHOSĀYA.

“Sabbe bālaputhujjanā kho. . . ajjhattika-bāhire āyatane abhinandanti abhivadanti<sup>1</sup> ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjho seti (Sk. adhy-ava-so).

## AÑCATI.

“Udakam añcati” (Jāt. I., Com. p. 416); añcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “añcāmi ñaṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

## AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīṇi vā paṭalāni (cataracts in the eye) nīharaṇasamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

## AṬṬAKA.

“Aṭṭakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

## AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

<sup>1</sup> Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ grāvakā ye ’nena pūtikayen ārdīya mānā jehriyānte vijugupsamānāḥ castram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

## AṬṬA.

In the Pāli Text Society’s Journal for 1884 *aḷa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

## AṆḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260). Aṇḍaka, ‘harsh,’ a blunder for *caṇḍaka*?

## AṬṬI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Aṭṭi-aggatā = ‘immense superiority’—“Buddho aṭṭi-aggatāya anupamo” (Mil. p. 278).

Aṭṭi-jaccatā = ‘great efficacy’—“Agado aṭṭi-jaccatāya piḷāya samugghātako rogānaṃ antakaro” (Mil. p. 278).

Aṭṭi-ppabhatā = ‘intense brilliancy’—“Suriyo aṭṭi-ppabhatāya timiraṃ ghāteti” (Mil. p. 278).

Aṭṭi-bhārikatā = ‘immense weight’—“Sineru aṭṭi-bhārikatāya acalo” (Mil. p. 278). Cf. *aṭṭi-bhāritā* (Sum. p. 202).

Aṭṭi-vitthāratā = great diffusiveness—“Ākāso aṭṭi-vitthāratā ananto” (Mil. p. 278).

## ATINETI.

“Udakam atinetabbam” (Cullav. VII. 1. 2, p. 180).  
Atineti (ati-nī not in Sanskrit), ‘to lead over,’  
‘irrigate.’

## ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātin o” (Sutta N. II. 2. 10).  
Atipātī (Sk. atipātin), ‘transgressing, offending.’

## ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 13. 14).

Atiseti (Sk. atiṣī), ‘to excel,’ ‘surpass.’

## ATIHARĀPETI.

“Dhaññam atiharāpeyyāsi” (Mil. pp. 66, 81).  
See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

## ATTHANTARO.

“Atthañ ca yo jānāti bhāsitaṣṣa atthañ ca ñatvāna tathā  
karoti

atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patitṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

## ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanaṃ atthavantaṃ”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

## ATTHIPAÑHENA.

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

## ATTHIKAROTI.

“Tad atthikatvāna nisamma dhiro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Saṃyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

## ADEJJHA.

“Dhanuṃ adejjhaṃ hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), ‘strung.’

## ADEJJHA=ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

## ADHIKARAṆĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karaṇī.

## ADHIPA.

“Narādhipa” (Dāṭh. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

## ADHIPATI.

In “cando ulārājadhipati” (Mil. p. 388) ought we not to read ulu-rājadhipati?

## ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānam adhikuṭṭanā (Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

## ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa vacchā adhipātetvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipāt in the Sanskrit dictionaries in the sense of abhipāt, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right; cf. “pāsaṇ ca ty-ahaṃ adhipātayissaṃ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipāta ( = pātā), ‘attack.’ Cf. the following note.

## ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātaṃ anayaṃ āpajjante.” . . . Patanti pajjotaṃ iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. atipātākā) = salabha, ‘moth.’

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipāta:—

“Pañcanna dhīro bhayānaṃ na bhāye  
bhikkhu sato sa pariyantacārī :  
daṃsādhipātānaṃ sirimsapānaṃ  
manussaphassānaṃ catuppadānaṃ.”

Upon the above the Commentary has this note of explanation:—

\* For paṭaha-pātakū (in the Com.) read paṭaṅga-pātakū.



“Damsādhīpātānaṃ ti piṅgala-makkhikānaṃ ca sesa-makkhikānaṃ ca sesa-makkhikā hi tato adhipatitva<sup>1</sup> khādanti (? bādhanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

## ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjho-bhavi = ajjhabhavi “vināsaṃ pāpesi”; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

## ADHIMUCCHITA.

“Kimī va mīlhasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Samyutta IV. 2. 7. 7).

“Panītaṃ yadi vā lūkaṃ appaṃ vā yadi vā bahū  
Yāpanatthaṃ ābhūñjimsu agiddhā nādhimucchitā”  
(Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittaṃ mādhātuṃ mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati  
‘to set free.’

## ADHIVĀSAKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

<sup>1</sup> Cf. “adhipatati vayo khaṇo tath’eva” (Jāt. IV. p. 111).

him kathesiṃ" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

#### ADHIVĀHANA.

"Viriyaṃ me dhuraḍḍhorayhaṃ yogakkhemādhivāhanam" (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), 'carrying,' 'bearing.'

#### ADHISETI.

"Aṇḍāni . . . adhisayitāni" (Suttav. I. p. 3).

"Atha pubbalohitamisse  
tattha kiṃ paccati kibbisakāri  
yaññan disatam adhiseti  
tattha kilijjati samphusamāno"

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

*Adhiseti* (Sk. *adhiṣṭi*) (1) 'to lie on, sit on eggs;' (2) 'live in.'

#### ADHĪYATI.

"Kasmā tuvaṃ dhammapadāni bhikkhu  
nādhīyasi bhikkhūhi saṃvasanto"

(Saṃyutta IX. 10. 4).

"Rājakumāro . . . vijjam adhīyati" (Mil. p. 164).

Cf. "*adhiyyati*," Suttav. II. p. 204; *adhicca* = *adhīyitvā* (Jāt. III. pp. 28, 218, 237; IV. p. 76).

*Adhīyati* (Sk. *adhi*) 'to study,' 'learn,' 'acquire.'

#### ANĀYĀSA.

"Upasanto anāyāso vipprasannamanāvilo  
kalyāṇasīlo medhāvī dukkhass' antakaro siyā"

(Thera G. v. 1008, p. 91).

*Anāyāsa*, 'peaceful,' from *āyāsa*, 'effort,' 'trouble.'

#### AṆĪKAṬṬHA.

"Dovārika-aṇikatṭha . . . rājūpajivine jane disvā evaṃ  
cittaṃ uppajjeyya" (Mil. p. 234).

Anīkaṭṭha (Sk. anīka-sṭha), 'a sentinel,' 'royal guard'; cf. anīka, 'army,' 'array.'

## ANĪṬṬHURĪ.

"Aniṭṭhuri ananugiddho anejo sabbadhī samo" (Sutta N. IV. 15. 18).

A-niṭṭhurī (Sk. a-nishṭūrin), 'not harsh.'

## ANĪTIHĪ.

"Abhibhū hi so anabhibhūto  
sakkhi dhammaṃ anītihaṃ adassī,  
tasmā hi tassa Bhagavato sāsane  
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

Anītiha, 'without traditional instruction'; Sk. itihā, 'according to tradition.'

## ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama anukaronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see *Anguttara* III. 70. 14). "Asanto nānukubbanti [satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. anu-kṛi) 'to imitate' (with gen.).

## ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuñjaro ce anukkame  
Saṅgāme me matam seyyo yañ ce jīve parājito 'ti"  
(Thera G. v. 194, p. 25). See *Samyutta*, I. 4. 5, p. 24;  
M. P. S. p. 9.

Anukkamati (Sk. anukram), 'to abandon.'

## ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā  
anukāmayānukāmena piyena patinā saha"

(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmaya-mānāya (Com.); anukāmena = anukāmānena (Com.).

## ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken’ ev’ atthena  
anugaṇhāti diṭṭhadhammikenā pi anugaṇhāt’  
eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.  
Anugaṇhāti (Sk. anu-grah), ‘to protect.’

## ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206).  
“Tattha sikkhānugīyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another),  
‘to repeat,’ ‘declare.’

## ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti”  
(Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), ‘to  
smell,’ ‘snuff.’

## ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro anugijjhati  
abalā naṃ baliyanti” (Sutta N. IV. 1. 4. See ibid. IV.  
10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5.  
4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-grīḥ), ‘to be greedy after.’

## ANUCAṆKAMATI.

“Buddhassa caṅkamantassa piṭṭhito anucaṇkamini”  
(Thera G. v. 1044, p. 93).

Anucaṇkamati (anu-caṇkram not in Sanskrit),  
‘to follow.’

## ANUCIṆṆA.

“Teh’ ānuciṇṇaṃ isibhi maggaṃ dassana-pattiyā  
dukkhass’ antakiriyaṃ tvam Vaddha anubrūhaya”  
(Therī G. v. 206, p. 143).

“Suyuddhena suyitthena saṅgāmaṃ vijayena ca  
brahmacariyānuciṇṇena evāyaṃ sukhā edhati”  
(Thera G. v. 236, p. 80).

Anu<sup>c</sup>iṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anu<sup>c</sup>arati' (Sk. anu<sup>c</sup>arati), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

## ANUJĪVITA.

“Ditṭhigatam sīlavatānujīvitam  
bhavūpapattiñ ca vadesi kīdisam”

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvī, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

## ANUJJUGĀMĪ.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

## ANUTĀPĪ.

Anutāpinī (f) in “pacchānutāpinī,” 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, 'repentance,' anutāpin, 'regretting.'

## ANUDASSETI.

“Cariyaṃ carato pi tāva Tathāgatassa sadevake loke setṭhabhāvo anudassito” (Mil. p. 119).

Anudasseti (caus. of anudriṇ, 'to manifest.'

In the following passage anudassati is the future of anudāti, 'to give':—

“So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ dasa guṇe anudassati” (Mil. p. 276; 375).

## ANUDAHATI.

“[Kāmā] ukkopmā anudahanti” (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-<sup>c</sup>ah), 'to burn,' 'consume.'

## ANUDIṬṬHI.

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .”

Mil. p. 146). “Anu<sup>di</sup>ṭṭhīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānu<sup>di</sup>ṭṭhi” Dīgha I. 1. 29; Sum. p. 103.

Attānu<sup>di</sup>ṭṭhi, ‘self-regard’?

#### ANUDĪPETI.

“Dhammādhamma-anu<sup>dī</sup>payitva” (Mil. p. 227, U. 19, 33).

Anu<sup>dī</sup>peti (anu-dīp not in Sanskrit), ‘to explain.’

#### ANUDDHAMSETI.

“Anuddham<sup>sē</sup>yyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddham<sup>sana</sup> (Par. VIII. 15).

Anuddham<sup>seti</sup> (anu-dhvaṃs not in Sanskrit) ‘to reprove.’

#### ANUNAMATI.

“Cāpo vānuna<sup>me</sup> dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

#### ANUNETI.

“Sakaṃ hi diṭṭhiṃ katham accayeyya  
chandānuna<sup>ito</sup> ruciya<sup>niv</sup>ṭṭho”

(Sutta N. VI. 3. 2, p. 148).

Anuna<sup>ita</sup> (Sk. anu-nī), ‘induced, led.’

The passive Anuna<sup>ya</sup>ti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

#### ANUPAKUṬṬHA.

“Khattiyo . . . anupa<sup>ku</sup>ṭṭho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupa<sup>kk</sup>uṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upa<sup>kk</sup>uṭṭha = ‘irreproachable,’ ‘blameless.’

## ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja nisīdanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

## ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati  
sattame divase tuyhaṃ muddhā phalatu sattadha"  
(Sutta N. v. 1. 8, p. 180).

*Anupadassati* (Sk. *anu-pra-dā*), 'to give,' 'make over.'

## ANUPARIGACCHATI.

"Sabbā disānuparigamma cetasā" (Samyutta III. 1. 9). See Jāt. IV. p. 267.

*Anuparigacchati* (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

## ANUPARIDHĀVATI.

"Tato eva avitativattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatīraṃ eva *anuparidhāvanta* jātimaraṇasārino rāgādihi anugatattā punappunam jātimaraṇam eva anusaranti." (Therī G. Com. p. 194).

*Anuparidhāvati* (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

## ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛt not in Sanskrit); (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhavē kāyaṃ anudhāvanti anuparivattanti” (Mil. p. 253).

## ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit). ‘to stand by, countenance.’

## ANUPAVAJJA.

“Kin-nu kho me imehi tihi thānehi anupavajjas-sa divaso vitivattatiti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

## ANUPAVITTHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthāti me hadaye anupavittham, na cāhaṃ sakkomi vātaṃ upadas-sayitun ti” (Mil. p. 270).

Anupavitthā, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anupavitthā: “Puna ca param mahārāja rukkho upagātānaṃ anupavitthānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anupavitthānaṃ janānaṃ = to persons coming under (for shelter).

Anupavitthatā occurs in Mil. p. 257: “Saṅghāsamayaṃ anupavitthatāya pi dakkhiṇaṃ visodheti.”



## ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallaṃ” (Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit), ‘to throw up.’

## ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p. 523). “Khāṇānupātīti pamādakkaṇe anupātana-sīlo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

## ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda  
loke samaññaṃ anupāpuṇāti”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāti (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

## ANUPPIYA.

“Anuppiya-bhāṇī”=anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya [not in Sanskrit], ‘what is pleasant,’ ‘flattery.’

## ANUPESATI.

“Tato rājā aññamaññaṃ anusāreyya anupeseyya” (Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

## ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānuvattako therō” (Thera G. v. 1014, p. 91).

## ANUPHARAṆA.

“Satayojan ānupharanaccivega” (Mil. p. 148).

Anupharāṇa (from anu-sphar, not in Sanskrit)  
‘flashing through.’

## ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati  
athhā tassa pavaddhanti ye honti abhipatthitā” (Jāt. III.  
p. 387).

Anubujjhati (pass. of anubuddh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

## ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.  
p. 345).

## ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato”  
(Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena”  
(Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro  
ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anu-  
mṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

## ANUPPABANDHATI.

“Tasmim talāke udakūpari mahāmegho aparāparam  
anuppabandhanto abhivasseyya, api nu kho . . .  
tasmim talāke parikkhayam pariyādānam gaccheyyāti—Na  
hi bhante ti—kena kāraṇena mahārājāti—Meghassa  
bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in  
Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

## ANUMAÑÑATI.

“Yathā kaliro susu vaddhitaggo dunnikhamo hoti pasā-  
khajāto,

evam aham bhariyāyānītāya ; anumañña maṃ pab-  
bayito’mhi dānīti”<sup>1</sup> (Thera G. v. 72, p. 11).

<sup>1</sup> ‘As a young palm which, with its full-grown top, has become

*Anumaññati* (Sk. *anu-man*), 'to excuse.'

For *dunnikkhamo* (in the passage quoted above there is the various reading *dunnikkhayo*. Cf. *Jāt.* IV. p. 449, where *dunnikkhayo* = *dunnikkadḍhiyo*.

"*Dalhasmi mūle visate virūḷhe  
dunnikkhayo veḷu pasākhajāto.*"

#### ANUYĀYATI.

"*Cakkavattī divase divase samuddapariyantam mahā-pathavim anuyāyati*" (*Mil.* p. 391).

*Anuyāyati* (Sk. *anuyā*), 'to go through' (*Sutta N.*).

#### ANUYOGA.

"*Anuyogaṃ dammi*," 'I give an application' (*Mil.* p. 348).

#### ANULIMPATI.

"*Besajjena anulimpati*" (*Mil.* p. 112, 252). *Anulimpāna* (*Ibid.* pp. 353, 394).

*Anulimpati* (Sk. *anu-lip*), 'to anoint,' 'besmear.'

#### ANULEPA.

"*Bhesajjapānānulepa*" (*Mil.* p. 152).

*Anulepa* (Sk. *anulepa*), 'anointing.'

#### ANURATTA.

"*Idha mahārāja rañño cattāro mahāmattā bhavēyyum, anurattā laddhayasā vissāsikā*" (*Mil.* p. 146).

*Anuratta* (pp. of *anu-rañj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

#### ANUVATTANA, ANUVATTĪ.

"*Tividhassa sucaritadhammassa anuvattanaṃ*" (*Jāt.* I. p. 367).

*Anuvattana* (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vas ānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

## ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

## ANUVĀTAM.

“Tiṇ’ imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

## ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

## ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvi-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’ : cf. :—

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati” (Jāt. II. p. 98 ; ibid. III. p. 357).

## ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato anuvigaṇeti sāsanaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigaṇeti (not in Sanskrit) seems to have the meaning of vigaṇeti, ‘to regard.’

## ANUVICINTETI.

“Ayonim paṭṭinisajja || yoniso anuvicintaya”  
(Saṃyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

## ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam,  
anuvijjitum vattatitī āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

## ANUVISAṬA.

Anuvisaṭa = patthata, paññāta; “Sabbā disā anuvi-  
saṭo ‘ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in  
Sanskrit).

## ANUVUTTHA.

“Cīrānuvuttho pi karoti pāpaṃ,” a (wicked) person  
living along with (a good person) will yet commit a crime  
(Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

## ANUSAÑCARATI.

“Aparantagamanamaggaṃ anusañcarante ma-  
nusse gahetvā khādanti” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

## ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum  
vā nīyyātum vā paccantime vā janapade anusaññā-  
tum” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to  
visit one after the other,’ or does it signify ‘to conciliate’  
(Sk. anu-sañ-jñā)?

## ANUSAÑÑĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anu-  
saññāyamāno yena darūgahe gaṇako ten’ upasaṅkami”  
(Suttav. I. p. 48).

Anusaññāyati here seems to represent Sk. anu-  
san-dhyāyati, ‘to investigate.’

## ANUSATTHI.

“Tathāgato . . . anusatthim deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyānusatthi” (*Ibid.* p. 347).

In the above passages *anusatthi* has the same sense as *anusitṭhi* (cf. *Suttav.* I. p. 342, and see note on *Abhisattha*).

## ANUSĀSANĪ.

“Anusāsanī-pātihāriya” (*Āṅguttara* III. 60. 6; *Cullav.* VII. 4; see *Jāt.* III. p. 323, and cf. *anusāsanīya*, *Dh.* 145; *anusāsiyati*, *Mil.* p. 186).

## ANUSANDAHATI.

“Yathā kamsathālam<sup>1</sup> ākoṭitaṃ pacchā anuravati *anusandahati*, yathā . . . ākoṭanā evaṃ vitakko daṭṭhabbo, yathā anuravaṇā evaṃ vicāro daṭṭhabbo” (*Mil.* p. 63).

“Anuravati *anusandahati*,” a sound follows, or is connected (therewith). Cf. *Sk. anu-sa-n-dhā*, and Pali *anu-sandhi*, *anu-sandhika*.

## ANUSIKKHATI.

“Ye pi tassa *anusikkhanti* te pi kāyassa bhedā . . . nirayaṃ upajjanti” (*Mil.* p. 61; see *Sutta N.* II. 7. 11; *Jāt.* III. p. 315; *Thera G.* v. 963, p. 88; *Samyutta* II. 2. 2, p. 53). *Anusikkhāpeti* (*Mil.* p. 352).

*Anusikkhati* (*Sk. anu-çikshayati*, desid. caus. of *anu-çak*), ‘to imitate,’ follow (with gen. or acc. and gen.).

## ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam *anusibbantā nik-khantā*” (*Suttav.* I. p. 336).

*Anusibbati* (*Sk. anu-siv*), ‘to interweave.’

<sup>1</sup> In the above passage *kamsathāla* means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See *Jāt.* III. p. 224, where *kamsathāla* signifies ‘a metal dish’ (of gold or silver), as opposed to *mattikathāla*, ‘an earthenware dish.’ But ought we not to read *kamsatālam*?

## ANUSETI.

“Dīgharattānusayitaṃ [gandhaṃ]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattaṃ a n u s a y i t a ṃ dīṭṭhigataṃ ajānataṃ” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ṣ ī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattaṃ a n u s e t i” (Aṅguttara, 130; Puggala III. 2).

## ANUSSAVA.

“No paramparāgato a n u s s a v o t i” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, ‘report,’ ‘tradition.’ Cf. a n u s s u t i k a (Sum. p. 106-7).

## ANŪPA, ANOPA.

Childers has a n u p a, ‘watery,’ but not a n ū p a. Cf. Sk. a n ū p a, ‘watery.’ “A n ū p a k h e t t a,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i u d a k a - m i d d h a m a n a s s a u b h o s u p a s s e s u h a r i t a - t i ṇ a - s a ṇ c h i n n ā a n u p a - b h ū m i y o” (Jāt. IV. p. 358).

## ANEKAMSIKATĀ.

“Paṇḍako anekamsikatāya mantitaṃ guyhaṃ vivarati na dhāreti” (Mil. p. 93).

A n - e k a m s i k a - t ā from the adj. e k a m s i k a, ‘certain.’

## ANOVASSAKA.

“Sā taṃ disvā sāmi me a n o v a s s a k a ṃ t h ā n a ṃ j ā n ā h i t i ā h a” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

## ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 33).

“Bodhisatto pi papātān usārena pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān usārī see Thera G. v. 1141, p. 103; anusāreti (caus. of anu-sṛi) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

#### ANTAVĀ.

“Antavā ca an-antavā ca loko ti” (Mil. p. 145).

Antavā (Sk. antavant) ‘perishable.’

#### ANTOBHAVIKA.

“[Buddho] samyutto lokena, antobhaviko lokasimṃ, lokasādhāraṇo” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. antarbhava, ‘generated within,’ ‘inward.’

#### ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgataṃ sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. anvā-gata), ‘following.’

#### ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā

idam eva saccan ti vivādiyanti

sabbe va te nindam anvānayaṃti”

(Sutta N. IV. 13. 1).

“Anvāneti (Sk. anv-ā-nī) ‘to lead to, to incur.’

#### ANVĀYIKA.

“Paññā hi seṭṭhā kusalā vadanti

nakkhattarājā-r-iva tārakānam,

sīlam siriṃ cāpi sataṃ ca dhammam

anvāyikā pañnavato bhavanti”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the metre, for anvayika.



## ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike an v ā-  
visi” (Mil. p. 156).

An v ā vi ṭ ṭ ha (Saṃyutta IV. 2, 8) Cf. Sk. an v ā vi ṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

## APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pak k h i k a, ‘belonging to a party.’

## APAKAḌḌHĀPETI.

“Sakkhara-kathalakam a p a k a ḍ ḍ h ā p e t v ā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

A p a - k a ḍ ḍ h ā p e t i caus. of a p a k a ḍ ḍ h a t i, ‘to remove.’

## APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. a p a - k ṛ i ṇ t a t i), ‘to cut off’ ‘to cut.’

## APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

A p a k a r o t i = cha ḍ ḍ e t i (Sk. a p a - k ṛ i), ‘to remove, cast out.’ The Com., p. 213, adopts the reading a p a - k i r i - t ū n a.

## APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijayātha naṃ  
kāraṇaṃ niddhamatha | kasambhūṃ a p a k a s -  
s a t h a.” (Sutta N. II. 6, 8.)

A p a k a s s a t i = a p a k a ḍ ḍ h a t i (Sk. a p a - k ṛ i ṣ h), ‘to remove, put away.’

## APAṄGI.

“Tayā maṃ h’ a s i t ā p a ṇ g i m i h i t ā n i b h a ṇ i t ā n i c a  
k i s a ṃ p a ṇ ḍ u ṃ k a r i s s a n t i, s ā v a s ā k h ā P a r a n t a p a n t i”  
(Jāt. III. 419).

Apaṅgī, 'black-eyed,' from Sk. apāṅga, the corner of the eye, and asita, black.

For avaṅga = apaṅga see Cullavagga X. 10. 4.

#### APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito apacito" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

Apacita (Sk. apa-cita), 'honoured.'

"Dvādas' ime . . . apacitiṃ na karonti;" "Atha papātikāya pi apaciti kātābbā" (Mil. p. 180).

"Dhamme apaciti" (Thera G. v. 589, p. 61); "apacitiṃ karoti" (Mil. p. 234).

apaciti (Sk. apaciti), 'expiation,' 'reverence.'

#### APACINATI.

"Apacineth' eva kāmāni" (Jāt. IV. p. 175).

Apacinati = viddhamseti (Sk. apa-ci, 'to diminish').

#### APANAMATI.

Childers has apanāmeti, but not apanamati, 'to depart.' Cf. "Sutvāna nāgassa apanamissanti ito" (Sutta N. v. 13, 1).

#### APANUDETI.

"Tato ahite apanudeti, hite upagaṇhāti" (Mil. p. 38).

Apanudeti (Sk. apa-nud), 'to remove.'

#### APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā apamārikā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. apamāra.

#### PALEPA.

"So' palepa-patito jargharo" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

Apalepa (—lepa, palepa) stands probably for ava pa, 'plaister.'

## APALOKĪ, APALOKETI.

"Puna ca param . . . hatthī sabbakāyen' eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam" (Mil. p. 398).

Apalokī, 'cautious.' Apaloketi (apa-lok not in Sanskrit), 'to look straight ahead,' 'to be cautious.'

Childers gives apaloketi in the sense of 'to give notice of, to obtain consent or permission.' See Suttav. I. p. 10.

Apalokana-kamma, 'the proposal of a resolution' Cullav. IV. 14. 3).

## APAVAGGA.

"Tuvam pi tasmiṃ jitapañcamāre  
devātideve varadhammarāje  
saggā pavagga dhigamāya khippam  
cittam pasādehi narādhirāja."

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). 'final beatitude, nirvāna.'

## APAVYŪHĀPETI.

"Paṃsum apavyūhāpesi" (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

## APASAVYA.

Childers cites apasavyo, 'right,' 'contrary,' but without reference to any text.

"Kv'āyam kutthī vicarati ti niṭṭhubhitvā abyāmato karitvā pakkāmi" (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, 'to go on the right side.'

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

'This is the reading of A, the Burmese MS.; B has apa-bhyāmāto; D, abhyāmāto; Com. apasabyāmāto.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā=apasavyaṃ katvā=a vyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

#### APĀDAKKA.

“Apāda kehi me mettaṃ, mettaṃ dipāda kehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apādaka (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

#### APĀYĪ.

“Chāyā va an-apāyini” Thera G. v. 1041-3; Mil. p. 72).

Apāyini, f. of apāyī transitory from apayā, ‘to go away, fall off.’

#### APĀLAMBA.

“Hiri tassa apālambo || satiyassa parivāraṇaṃ  
Dhammāhaṃ sārathin brumi || sammāditṭhi purejavaṃ”  
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

#### APITHIYATI.

“Navena sukha dukkheṇa porāṇaṃ apithiyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. api-dhā)=paṭicchādiyati.  
See pithīyati (Thera G. v. 872, p. 81, and Dhammapada, v. 173). Cf. apihita (Jāt. IV. p. 4).

## APIHA, APIHĀLU.

“So ’ham akaṅkho apiho anupayo” (Samyutta VII. 2, 8). “Akuhako nipako apihālu” (Ibid. VIII. 2, 6).

Apiho (Sk. a-sprīha); apihālu (Sk. a-sprīhālu), ‘free from covetousness.’

## APEKKHAVĀ.

“Dummano tattha atthāsiṃ sāsanasmiṃ apekkhavā” (Thera G. 558, p. 59).

Cf. anapekkhavā (Ibid. v. 600, p. 62; Jāt. I. p. 141). Apekkhavā, ‘longing,’ ‘desiring.’

## APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā” (Suttav. II. p. 241).

Dubbalyā = appakkhatā = ‘groundlessly,’ ‘without strong evidence.’

Does appakkhatā = a-pakkhatā, Sk. pakṣhatā, alliance?

## APPAÑÑATTI.

We sometimes find appaṇṇatti for appaññatti, ‘disappearance’; appaññattiṃ gacchati = atthaṃ gacchati, ‘to disappear.’

“Niruddhā sā acci appaññattiṃ gatā ti” (Mil. p. 73). Cf. “apaṇṇattika-bhāvaṃ agamāsi = abbhatthaṃ agamāsi. (Jāt. I. p. 478; see Sum. p. 128).

## ABBUDA.

Childers gives no instances of abbuda in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Samyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. nirabbuda Suttav. I. p. 70; Samyutta VI. 10, p. 152.

## ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachāditā  
nānādi jaganañākiṇṇā te selā ramayanti maṃ”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

## ABBHAÑJATI.

Childers quotes abbhhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

## ABBHATĪTA.

“Bahūni vassāni abbhhatītāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhhatītamaṃ.

Abbhhatīta = atikkanta (Sk. abhy-atīta).

## ABBHANUMODATI.

Childers has the noun abbhhanumodana, but not the verb. See Mil. p. 29, “thero abbhhanumodi” (Ibid. p. 210; Aṅuttara III. 6).

Abbhhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

## ABBHĀGATA.

“Ahaṃ manussesu manussabhutā  
abbhāgatān’ āsanakamaṃ adāsim”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

## ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇaṃ abbhāhataṃ dhamma kathaṃ sota-kāmo” (Sum. p. 147). Cf. :—

satti-satta-samabbhāhato (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

## ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim  
parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II.  
p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit),  
‘to give up.’

## ABBHUJJALANA.

“Abbhujjalanān ti mantena mukhato aggi-jālā-  
niharanam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out  
fire by means of spells.’

## ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-  
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III.  
11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice,  
utter.’

## ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna  
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

## ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare  
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-  
dhun), ‘to shake, rattle.’ But is the root dhvan?

## ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevitā

abbhunnaditā sikkhihi te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in  
Sanskrit), ‘to resound.’

## ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

## ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passenadikosalam abbhuyyāsi yena Kāsī” (Samyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

## ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā ’ham āsanassa samantato abbhokirissam pattehi pasannā sakehi paṇihi” (Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Naṭānam abbhokiraṇam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

## ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sītibhāvābhikaṅkhiṇī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalam abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

## ABHIKĪRATI.

“Atha mam ekam āsinam, aratī nābhikīrati” (Samyutta II. 2, 8).

Saṇṇā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dipaṇ ca kātum icchāmi yaṁ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’



## ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe  
Kātvā tahiṃ dātūṃ abhikkhipitvā”  
(Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.  
abhinikkhipati, Dāṭh. III. 12.

## ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puttḥo  
Abhigajjaṃ eti paṭisūvaṃ icchaṃ”  
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-  
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-  
ing:—

“... Giribbaje citra-chadā vihaṅgamā  
Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti  
vanamhi jhāyinaṃ” (Thera G. v. 1108, p. 99).

“Sunīla-gīvā susikhā supekhuṇā sucitta-patta-ccadanā  
vihaṅgamā

Sumañju-ghosa-tthanitā bhiggino te taṃ ramissanti  
vanamhi jhāyinaṃ” (Ibid. v. 1136, p. 102).

## ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-grīdh not in Sanskrit), ‘to  
crave for.’

## ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālana  
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.  
2. 1).

Abhicchanna pp. of abhi-ccad, ‘to cover.’

## ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhi j a p p a n t i paṭicca lābham” (Ibid. V.4.4).

The Sk. abhi jal pati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhi j a p p ā quoted in Nettipakarāṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ j a p p ā lust, Alw. Inst. 106, 107, 110. See Saṃyutta IV. 3, 4.

Abhi j a p p a, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhi j a p p a n a, Sum. p. 97.

## ABHIJJALATI.

“Saccena dāvaggiṃ abhi j j a l a n t a m  
Vassena nibbāpayi vārido ’va”

(Dāṭh. III. 43).

Abhi j j a l a t i (Sk. abhi-jval), ‘to blaze fiercely.’

## ABHIJAVATI.

“Na hi vaggu vadanti vadantā  
nābhijavati, na tāṇaṃ upenti”

(Sutta N. III. 10. 12).

Abhi j a v a t i (abhi-jū not in Sanskrit), ‘to be eager, active.’

## ABHIJĀNA.

“Abhi j ā n a t o pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhi j ñ ā n a, ‘recollection.’

## ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhi j ā y a t i (Sk. abhi-jāyate from root jan). For abhi jan eti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

## ABHIJIGIṢATI.

“Uccāvacceḥ’ upāyehi paresaṃ abhi j i g i s ā t i” (Thera G. v. 748, p. 78).

Abhijsā = jigsā = Sk. jigīrshā from root hri.  
Cf. jigimsaṃ (Jāt. III. p. 172), jigsāṃ (Thera G. v. 1110, p. 99), and see Childers s.v. jigimsati.

## ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Āṅuttara III. 160).

## ABHITAKKETI.

“Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

## ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. I. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sisābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

## ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

## ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

## ABHIDHĀRETI.

“Koṇḍaññaṃsapaṇa Maṅgalo nāma nāyako  
 tamam loke nihanvāna dhammakkam abhidhārayīti”  
 (Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhāri), ‘to hold aloft.’

## ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhim caturāṅgikena  
 abhidhāvantaṃ<sup>1</sup> atibhimsanena  
 ajeyyasattham paramiddhippattam  
 dāmesi yo Ālavakam pi yakkham”

(Dāth. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’<sup>2</sup>

## ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na  
 cābhinatam na cāpanatam na ca sa-saṅkhāra-nig-  
 gayha cāritavatam” (Saṃyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

## ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very  
 youthful (Therī G. Com. p. 201) = abhi-yobbana  
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;  
 Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

## ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te  
 tam dantadhātum abhinikkhipimsu”  
 (Dāth. III. 12; cf. abhi-kkhipitvā, Dāth. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw  
 down.’

## ABHINIGGAṆHANĀ.

“Āmasanā . . . abhiniggaṇhānā . . . chupanam.”

<sup>1</sup> The text has abhidhāvantaṃ.

<sup>2</sup> See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gaheṭvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

#### ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).  
Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Samyutta IV. 3. 4).

#### ABHINIPPĪḌANĀ.

“Abhinippīḍanā nāma kenaci saha nippīḍana” (Suttav. I. p. 121).

Abhinippīḍanā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

#### ABHINIBBIJJATI.

“Evam etaṃ avekkhanti rattindivaṃ atanditā  
tato sakāya paññāya abhinibbijja dakkhisam”  
(Therī G. v. 82, p. 132).

Abhinibbijjate — nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samagga hutvāna abhinibbijjayātha nam.”

#### ABHINIBBIJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataraṃ  
. . . aṇḍakosaṃ paḍaḍetvā sotthinā abhinibbijjheyya  
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

#### ABHINIVAJJETI.

“Yehi tihi dhammehi samannāgato bālo veditabbo te  
tayo dhamme abhinivajjetvā yehi tihi dhammehi  
samannāgato paṇḍito veditabbo te tayo dhamme samādāya  
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),  
'to avoid.'

## ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake  
Pāpāni parivajjetha, kalyāṇe abhinivassatha"  
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

## ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"  
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

## ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan  
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),  
'oppressed,' 'crushed.'

## ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"  
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-nī), 'attacked.'

## ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-  
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

## ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitṭhitā  
te cāpi duggatā sattā | devakaññābhipattikā"  
(Saṃyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from  
abhipatti (Sk. abhi-prāpti), 'reaching.'

## ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsāvaṃ abhi-  
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

## ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

## ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante uccuṃ pīlayanti, tesu uccuṃ pīlayamānaṃ ye tattha yanta-mukhagatā kimayo te pīyanti; evaṃ eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipīlaya<sup>4</sup> ye tattha micchā paṭipannā te kimī viya mara<sup>5</sup>" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīd-ayati), 'to crush,' 'squeeze.'

## ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadattham bhojanaṃ bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

## ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puṇḍrāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛi not in Sanskrit), 'to cover over.'

## ABHIPPA MODATI.

"Yathā have pāṇa-r-iva ettha rakkhitā

Dutthā mayī aññaṃ abhippamodati"

(Jāt. III. p. 530).

Abhippamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

## ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

#### ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

#### ABHIPPASĀDETI.

“Abhippasādehi manam arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

#### ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

#### ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

#### ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

#### ABHIYUJJHATI.

“Amhākaṃ santakāni etānī ti abhiyujjhitvā te ‘na tumhākaṃ amhākaṃ’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’



## ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

## ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam  
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

## ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgutara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti anabhiraddhi, kopassa etam adhivacanam (Sum. p. 52).

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

## ABHIRAVATI.

"Mānusakā ca dibbā ca turīyā vajjanti tāvade  
te pi ajja abhiravanti dhuvam buddho bhavissasi"  
(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhiru), 'to shout out.'

## ABHIROCETI.

"Na dān' āham tayā saddhim samvāsam abhirocaye"  
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceti (caus. of abhiruc), 'to desire.'

## ABHIRUTA, ABHIRUDA.

Vihavihābhinadate<sup>1</sup> sippikābhirutehi ca na me tam phandati cittam" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti mam"  
(Thera G. vv. 1062, 1064, p. 95).

<sup>1</sup> Vihaviha = very loud, cf. Sk. vṛihat, loud, high, shrill.

“Mayūra-koñcābhirudamhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

#### ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

#### ABHILAŅGHATI.

“Tasmim̐ khaṇe gaganatalam̐ abhilaṅghantam̐ eva paripunṇam̐ candamaṇḍalam̐ Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

#### ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gāthā v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

#### ABHILEKHETI.

“Rājā’ tha Kittisirimeghasamavhaya so  
Cārittalekham abhilekhaṇi saccasandho”

(Dāṭh. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

#### ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,  
ki’ssābhilepanam̐ brūsi kimsu tassa mahabbhayaṃ.  
Avijjāya nivuto loko, vevicchā nappakāsati  
jappābhilepanam̐<sup>1</sup> brūmi, dukkham assa mahabbha-  
yam̐” (Sutta N. V. 2. 1-2).

<sup>1</sup> This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakaraṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

## ABHIVAÑCANA.

"Te titthiyā naṃ abhivañcānaṃ ti  
rājādhirājaṃ atha saññāpetvā  
jigucchaniye kuṇapādikehi  
khipimsu dhātum parikhāya piṭṭhe"  
(Dāṭh. III. 64).

*Abhivañcana* (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

## ABHIVATṬA.

"*Abhivaṭṭe mahāmeghe*" (Mil. p. 176).

"*Himavante pabbate abhivaṭṭaṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati*" (Ibid. p. 197; see pp. 286, 349).

*Abhivaṭṭa*! pp. of *abhi-vassati* (see Mil. pp. 132, 411).

## ABHIVADḍHI.

"*Abhivadḍhiyā vāyamati*" (Mil. p. 94).

*Abhivadḍhi* (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

## ABHIVADATI.

"*Sabbe bālaputhujjānā kho . . . ajjhattika-bāhire āyātane abhinandanti abhivadanti ajjhosāya tiṭṭhanti*" (Mil. p. 69).

*Abhivadati* = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

## ABHIVĀYATI.

"*Yathā . . . vāyu supupphita-vanaśaṇḍantaram-abhivāyati evaṃ eva kho . . . yoginā yogāvacaraṇa . . . pupphitārammaṇa-vanantare ramitabbam*" (Mil. p. 385).

*Abhivāyati* (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

## ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī” (Buddhav. X. 5).

Abhivāhēti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

## ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

## ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

## ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañcecā ti jānanto, sañjānanto cecca abhivitaritvā vitikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to go on with.’

## ABHIVISIṬṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva abhivisiṭṭha-nāṇena paccakkhaṃ katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visiṭṭha (abhi-vi-ṣiṣṭha not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visiṭṭha (Mil. p. 203).

## ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ jāyāpatinam atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

## ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena  
disāvidisaṃ abhiyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

## ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam  
Kuṇapam abhisamviseyyaṃ gattam sakipagghari-  
tam asucipunṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit), ‘to stay with.’

## ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpikuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-sañj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

## ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthi-  
kānam manussānam paññāsāya ca rattim gacchati”  
(Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhi-  
sarati (Sk. abhi-sṛi).

## ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññam iva tath’  
eva santam

tass’eva sato avippavasato aññass’eva sarāmi attānan ti”  
(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit-  
ṭha, āṇatta. The form satṭha = sitṭha is supported  
by Jāt. II. p. 299, where satṭha = anusitṭha. (Cf.  
anusatthā = anusāsaka, Jāt. IV. p. 178-9). But ab-  
hisattha is also explained in the Com. by abhilāpa-  
kata; in that case abhisattha, ‘abused,’ would be  
derived from ṣam s and not from ṣā s. See ANUSATTHI.

## ABHISANDA.

“Ten'eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

## ABHISANDAHATI.

“Kāli itthi brahātī dhañkarūpā satthiṃ ca bhetvā aparāṇ ca satthiṃ ca

bāhaṇ ca bhetvā aparāṇ ca bāhum sīsaṇ ca bhetvā dadhi-thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāṭh. III. 58.

## ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass'eva imaṃ dukkhaṃ titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

## ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārīto” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

## ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Samyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

## ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni  
khurassa nādi-abhisamsañyaca  
ghoso suvaggu samitassa suyhati  
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),  
brabbling?

## ABHISĀPA.

“Muṇḍo virūpo abhisāpam āgato  
kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.  
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati  
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

## ABHISĀRIYĀ.

“Dīgham gacchatu addhānam ekikā abhisāriyā  
Sankete patim mā addasa yā te ambe avāharīti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who  
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-  
ment’ (Ibid. p. 139 l. 4).

## ABHIHĀRETI.

“Sa piṇḍacāram caritvā || vanam abhihāraye” (Sutta  
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,  
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’  
In the following passage abhihāreti=abhiharati,  
‘to gain, acquire’ :—

“Attanā coday’ attānam, nibbānam abhihāraye”  
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.  
p. 440.

## ABHIHITA.

“Buddha-gāthābhigito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct  
reading is Buddhagāthābhigito?

## AMAMA.

“Kadā nu 'abam bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

## AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmuja-janādivasena udake sandhāvamānā gahetum na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

## ARITṬHAKA.

“Aritṭhakam nānam” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-risṭhaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-a r i ṭ ṭ h a k o maṇi?” (Saṃyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind of spirituous liquor.’ “Amajjam a r i ṭ ṭ h a m pivati” (Suttav. II. p. 110).

## AVAKANTATI.

“Evam hi etaṃ udapādi sarīrena vinābhāvo  
puthuso maṃ vikantetva khandaso a v a k a n t a t h a”  
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

## AVAKUJJA.

“Puggalo a v a k u j j a - pañño” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-’

Does it mean ‘very precious’? maṇimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).



ward,' in opposition to ukkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "Kalalepattharivāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nāṇavar' uppajji anantaṃ vajirūpamaṃ  
tena vicini saṅkhāre ukkujjaṃ avakujjakam."

#### AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (ava-kshipana), 'putting down.'

#### AVAGANDA.

"Na avaganda-kārakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gandam katvā bhuñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gandam katvā = to puff out the cheeks, may be compared with the phrase phaṇam katvā, 'to spread out the hood,' with reference to a snake.

#### AVAGGAHA.

"Dubbutthikā ti avaggaḥo. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaḥa (Sk. ava-graha), 'drought.'

#### AVACARA, AVACARAṆA.

"Tāta tvaṃ sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

#### AVAJĀTA.

"Mukhadugga vibhūta-m-anariya | bhūnahu pāpaka dukkatakāri

purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko  
si." (Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

## AVATIṬṬHATI.

"Saddhā dutiyā purisassa hoti  
No ce assaddhiyaṃ avatiṭṭhati  
Yaso ca kitti ca tatv' assa hoti"

(Saṃyutta I. 4. 6).

"Kodho mayi nāvatiṭṭhati" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

## AVADĀNIYE.

"Kāmesu giddhā pasutā pamulhā  
avadāniye te visame nivittā  
dukkhūpanitā paridevayanti"

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

## AVADEHAKA.

"Udarā vadehakam bhutva sayant' uttānaseyyakā" (Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from ava-dih, 'to pollute, besmear.'

## AVADHĀRAṆA.

"Khalū ti avadhāraṇatthe nipāto" (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

## AVANI.

"Suciram avanipālo saññamam ajjhupeto" (Dāṭh. IV. 5). Cf. Sk. avanī, 'earth.'

## AVAPĀYĪ, AVAPIVATI.

"Addharattā vāpāyī," drinking at midnight (Jāt. I. p. 163). "Addharatte avapivati" (Ibid. Com.).

## AVABUJHATI, AVABOJJHANTĪ.

"Yathābhutam an-avabojjhantī" = yathābhucam ajānantī (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),  
'perceiving, being aware of.'

Avabujjhati — is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyṇo katattho nāvabujjhati

Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

#### AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayhaṃ nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imaṃ avamaṅgalyaṃ anumodanaṃ kathesi,  
avamaṅgallesu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; ava-maṅ-galla = ava-maṅgalya 'unluck.'

#### AVARAJJHATI.

"Karissam nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādh). The Com. has virajjhissam, but another various reading is ava-rujjhissam as if from the root rudh.

#### AVALAKKHAṆA.

"Yesam hatthato na labhati [lābham] tesam asim  
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. ava-laksha = 'white.'

#### AVASAṬA.

Avasaṭā nāma titthāyatanaṃ saṅkantā vuccati" (Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. osaṭa (Mil. p. 24).

## AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam niṭṭhānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

## AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over.’

## AVASESAKA.

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakan aparissavanakam katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakan, ‘unspilt’?

## AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yatam (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvataṃ, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyatam vilapasi by avyatta-vilāpam vilapasi.

## ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.<sup>1</sup>

<sup>1</sup> Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

## ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiraṃ assave” (Jāt. II. p. 276).

Assavati (āsrū not in Sanskrit) = paggharati, ‘to flow, issue.’

## ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kālaṃ akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

## AHI-GUṆṬHIKA, AHI-GUṆḌHIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

## ĀKADḌHANA, ĀKADḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍhetti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

## ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

## ĀKINCAÑÑA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā

ākincaññaṃ patthayānā dhammanagare vasanti te”  
(Mil. p. 342).

Ākincañña, Nirvāna, ‘nothingness.’

## ĀKINŊA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākinŋa used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākinŋo viharati hatthihi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākinŋa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākinŋa by gālha.

## ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in nirāṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

## ĀGĀLHA.

"Saṅgho āgālhāya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgālāya, which he explains by daḷhabhāvāya. See Aṅuttara III. 151-2. Āgālha = gālha (Sk. gādha).

## ĀGHĀTANA.

"Visamūlaṃ āghātaṇaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātanikā ti āghātaṇaṃ vuccati maraṇaṃ" (Sum. p. 119).

## ANĀLHA.

"Tasmiṃ kāle Bāraṇasirājā attano maṅgala-hatthiṃ

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kāriyamāno dukkhaṃ adhiṇṇa-  
setuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV.  
p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequiousness, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

#### ĀNANYA.

“Tassa me kim aññaṃ ānaṇyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānaṇya (Sk. ānriṇya), ‘freedom from debt.’

#### ĀMANTANĀ.

“Āmantanā hatī sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

#### ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360–1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

#### ĀYĀGA.

“Āyāgo sabbalokassa āhutaṇṇaṃ paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

#### ĀYUVĀ.

“Tes’ aññatāro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234–5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

#### ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakoṭṭisatisahassāni nirayena nirayaṃ . . . gacchan-  
taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

#### ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Samyutta II. 2. 5.

Ālambano—“So [putto] tumhākaṃ upatṭhāko bhavissati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-rajju = rajju ālambanī (Jāt. III. p. 396).

#### ĀLĀNA.

“Taṃ ālāne niccecalaṃ bandhivā tomara-hatthā manussā parivāretvā ānaṇja-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

#### ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhuna ālittaṃ ullittaṃ nāvabujjhati”

(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

#### ĀLIMPANA.

“Ālimpanaṃ vijjhāpetuṃ,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

#### ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’



## ĀVAPANA.

“Sabbāññūtaññāssa āvapaṇaṃ katvā dantayugalam adāsi” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root *vyap* + *ā*.

See “Pāli Journal” for 1885, article *Nikkinaṭi*, p. 42.

## ĀVILATI.

“[Udakam] calati khubati luḷati āvilati” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

## ĀVEDHA.

Āvedhañca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

“Āvedhañca na passāmi ti viddhatthāne vaṇaṇca na passāmi” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“Koviḷāra-sūle makkhikāvedhanaṃ” = the impaling of a fly on a koviḷāra-stake.

## ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “Āveṇi-saṅgha-kammāni akāsi” (Jāt. I. p. 490).

“Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti: āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

## ĀSATI.

“Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhādīnam. Ten’āha senāsane ti” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

The various readings are *apakassanti* and *avapakassanti*.

## ĀSAMSA, ĀSAMSATI.

Childers registers āsiṃsā, but not āsaṃso, &c.

The phrase "puggalo āsaṃso," 'a person without desires,' occurs in Aṅguttara III. 13. = Puggala IV. 19. = Saṃyutta III. 3, 1, 5.

From āsaṃsati we find the participle āsaṃsānā, which is sometimes written āsasānā.

"Dumāni phullāni manoramāni samantato sabbadisā pavanti  
pattam pahāya phalam āsasānā . . ."

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsiṃsantā gahitukāmā. Nirāsa = nirāsaṃsa. We find the terms nirāsaṃsa, āsaṃsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsaṃso so na so āsaṃsāno), which Prof. Fausböll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf.:—

"Etādisaṃ brāhmaṇa disvā yakkhaṃ  
puccheyya poso sukhaṃ āsasāno"

(Jat. IV. p. 18).

The Com. explains ā-sasāno by āsiṃsanto, and a Burmese MS. reads āsi [ṃ] samāno.

"Thale ca ninne ca vapanti bijam  
anūpakhetta phalam āsasānā"

(Ibid. p. 38).

## ĀḶAKA.

An āḷakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf.:—

"Isattho āḷakaṃ pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya" (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33):—

“ Samunnayaṃ attānaṃ usukāro va tejanam  
cittaṃ ujum karitvāna avijjāṃ chinda Haritāti ”

In Car. Pit. II. 1. 3, āḷaka = ālāna, ‘post or stake’  
to which an elephant was tied.

#### ĀḶĀHANA.

“ So tassā . . . sarīrakiccaṃ katvā āḷāhanaṃ nibbā-  
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-  
sage quoted above it signifies ‘the funereal fire.’

#### ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = āharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca

Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”

(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to  
call for, ask for, demand’ :—

“ Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So  
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī  
G. Com. p. 196, l. 13).

#### ĀHARIMA.

“ Āharimena rūpena na maṃ tvaṃ bādhayissasi ”  
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

### EMENDATIONS.

#### I.

“ Tena kho pana samayena Sakko devānaṃ indo āyas-  
mato Mahākassapassa piṇḍapātāṃ dātukāmo hoti pesakāri-  
vaṇṇaṃ abhinimmīnitvā tantāṃ vināti, Sujātā asurakañṇā<sup>1</sup>  
vāsaram (?) pūreti ” (Udāna III. 7).

<sup>1</sup> Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *taṃsaraṃ* (**B** *ṇaṃsaraṃ*) for *tasaraṃ*, 'the shuttle.' The Com. explains "*vāsaraṃ pūreti*" by "*vāsaraṃ bhaṇdeti*." *Tasara* or *taṃsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaraṃ* occurs with the Burmese reading *vāsaraṃ* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

## II.

"*Nelaṅgo setapacchādo ekāro vattatī ratho,  
anīghaṃ passa āyantam chinnasotam abandhanan ti*"  
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A**, **D** "*nelaṅgo*." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelaṅgo setapacchādo*" (See Sum. p. 75).

## III.

"*Evam ācariyo sāra-phalake visarukkha-āṇim ākoṭaya-māno viya . . . antevāsiko suvaṇṇa-rajata-maṇimayāya āṇiyā tam āṇim paṭivāmayamāno viya punapuna ratanattayassa vaṇṇam bhāsati*" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭibādhayamāno*, and compare "*Tacchanto āṇiyā āṇim nihanti balavā yathā*" (Thera G. v. 744, p. 73).

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- 46 Gunaratana Sthawira, of Viwekārāma, Moragalla.
- 47 Jinaratana Sthawira, of Randorabe.
- 48 Wimaladhira Sthawira, of Galkande Wihāra, Kosgoḍa.
- 49 Āron de Abrew Wijesinha, of Kadirana, Negombo.
- 50 Siri Sumana Sthawira, Kalamulla, Kalutara.

# ACCOUNTS IN CEYLON, 1886.

*Edmund Gooneratne, Muddaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.*

DATE.	RECEIPTS.	AMOUNT.	DATE.	PAYMENTS.	AMOUNT.
1886.		Rs. Cts.	1886.		Rs. Cts.
Jan. 1.	Balance of Last Year brought forward ... ..	1043 45	April 9.	Postage of Petavattu ... ..	1 50
Dec. 31.	Subscription received from Six Subscribers for 1885 ... ..	63 0	June 1.	Visuddhimagga purchased and sent ... ..	35 0
			" 12.	Postage 2/50 and Tin Case 1/-	3 50
			" 14.	Value of Rs. 600 remitted by Bill of Exchange £48 5s. 8d. ...	600 0
				Postage on Letter ... ..	0 48
			Nov. 20.	Clearing Case of Publications of '85, sent per <i>Neva</i> ... ..	2 25
				Postage to Straits on one Copy	3 90
				Local Postage on Copies despatched... ..	4 92
				Postage, Advertising Fees, &c. ...	5 0
				Balance in my hand on Dec. 31, 1886	449 95
					<hr/> Rs. 1106 45

GALLE, December 31, 1886.

E. R. GOONERATNE.

# ACCOUNTS, 1885.

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	£	s.	d.
Donors ... ..	10	0	0
Subscribers of Five Guineas...	73	10	0
Subscribers of One Guinea ... ..	84	0	0
Draft from Prof. Lanman, America, for			
Subscriptions not included in above	24	3	0
Interest from the Bank ... ..	11	16	3

£203 9 3

## PAYMENTS ON ACCOUNT OF 1885 PUBLICATIONS.

	£	s.	d.
Printing ... ..	...	...	...
Postage and Stationery...	...	...	...
Editors ... ..	...	...	...
Purchase of Books and MSS.	...	...	...
Loss by Exchange ... ..	...	...	...

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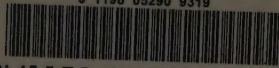
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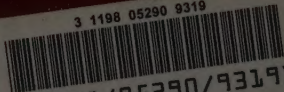
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